Minerva, the Goddess of Wisdom pointing out the road to the Temple of Fame.

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THE GLEANER,

being a Selection of Prose from the most Esteemed Authors;

Consisting of

ESSAYS.....	NARRATIVES.
STORIES.....	DIALOGUES....
VISIONS.....	FABLES.....

ALLEGORIES &c.

Interspersed with

PROVERBS, MAXIMS & ANECDOTES,

By WILLIAM HODGSON, M.D.

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BRITISH MUSEUM

PREFACE.

NOTHING can possibly be more destructive to the felicity of human beings than IDLENESS: it is indeed the root of all those evils with which the sons of men are continually afflicting each other; it is the parent of CRIME, and a declared enemy to VIRTUE: its vegetation is so rapid, that the unremitting labour of the most experienced gardener, applied in its infant state, can scarcely prevent it from choking every wholesome fruit and beautiful flower that springs in the garden of PUBLIC HAPPINESS: wherever its malignant influence preponderates, the foundations of the commonwealth are sapped, the pillars of society are rent, and nothing but devastation can ensue; MISERY and FAMINE, the tattered pursuers of its devouring course, quickly make their appearance, and, opening PANDORA'S BOX, overwhelm the unhappy individuals of whom the state is composed; the ARTS and SCIENCES fall into decay, and a thorny and gloomy desart becomes the characteristic of those plains, which were once cheered by the busy throng of men, and rendered fertile by their DILIGENCE. Need we any illustration of these observations; it is to be found in the ancient, once-flourishing, and still-celebrated empires of GREECE and of ROME.

IDLENESS is to the moral world, that which WAR is to the natural; and an idle man may justly be compared to the caterpillar who destroys the luxuriance of nature, and renders the cares of the

cultivator abortive; like the toad, he scatters his venomous spume, corrodes every VIRTUE, and unnerves the hand of INDUSTRY.

To prevent, as much as the imbecility of our nature permits, the growth of this noxious weed, which always throws forth a pestiferous and epidemical effluvia, becomes then a moral duty of the first magnitude and importance; and this duty can never be better fulfilled, or more faithfully discharged, than by supplying for the periods of bodily inactivity, that kind of food which may induce us to resume our travel in such a manner as to prove beneficial to ourselves, and advantageous to the community; two objects which never can be separated, without endangering the interests of both, and ultimately involving in chaotic darkness every principle of MORALITY.

As it unavoidably happens, that much vacant time is unceasingly occurring in the progress of our journey through life, owing to a variety of causes, such as our removing from place to place, attendance in affairs of business, &c. &c. And as it is also absolutely requisite, that the mind should at intervals unbend itself from its ordinary pursuits, in order to restore the vigour necessary to the conducting, with success, our worldly affairs, AMUSEMENTS of various descriptions have been devised to fill up these spaces, and prevent them from becoming injurious to the repose and welfare of association: these AMUSEMENTS, when they tend either to inculcate sound MORALITY, or ameliorate the condition of our race by improving our understanding, and making us acquainted with useful arts, and the immense powers and resources of HUMAN GENIUS, are highly laudable and truly deserving encouragement, since no reflecting man will refuse to accede to the verity of the Old English PROVERB, which says:

"If the brain sows not corn, it plants thistles."

Unfortunately, however, the AMUSEMENTS of man are frequently of that complexion, which rather encourages him in VICE and IMMORALITY, than teaches him to love VIRTUE and reverence TRUTH: few will, I think, deny, that all such pastimes should be severely reprobated by the legislature, and utterly discountenanced by every man of urbanity and goodness.

Under the impression of these ideas, the following sheets have been compiled. The design of the EDITOR has been to form a source of rational amusement, for the hours of recreation, and those in which, from the circumstances of the moment, the mind finds itself at leisure, and the body is unemployed, which should at once combine the advantages of cheapness, entertainment, and instruction; such as might, by promoting the sacred cause of VIRTUE, have a tendency to generate, in the bosoms of the human species, the soft milk of HUMANITY, to kindle in their souls the gentle fire of FRIENDSHIP, and to make a detestation of FALSHOOD, and a veneration for UTILITY, radicate in the kindly soil of the human heart; for this purpose he has endeavoured so to blend the humourous with the sentimental and the pathetic, that the mind may not be fatigued with the sameness of his pages, but be amused at the moment it is imbibing those sentiments, the possession of which can, alone, distinguish us from the brute creation, and shew us superior to inanimate nature.

He can hardly flatter himself with having, in any degree, attained to so desirable an object, it being a task of no ordinary compass "to join the useful "with the agreeable;" yet he feels himself considerably encouraged by the very flattering and indeed distinguished reception, with which his selection of ENGLISH POETY, under the title of "THE TEMPLE OF APOLLO," to which this is in-

tended as a companion, has been honoured by his countrymen.

Thus much, however, he trusts he may venture to assert with safety, that if the "GLEANER" should not, on examination, be found profitable and improving, it will, at least, have the negative qualities of not being hurtful to the morals of its readers, or tending in the remotest manner to weaken those bases whereon are erected the imperishable altars of TRUTH and VIRTUE.

He is aware that the title he has chosen for this little miscellany may, perhaps, be deemed by some improper, and not strictly appropriate, since the GLEANER ought to take nothing but that which those who gather in the HARVEST leave unbound; yet he entertains the hope, that those who have no other objection to make, will not urge this to its utmost extent, but rather, that they will accord him that indulgence they shew to those shops, in which they do not despair of finding a good commodity, although the sign at the door holds forth no very alluring temptation; and he further intreats them to recollect, that those blades which are not incorporated in the sheaves, are nevertheless of the same kind and quality with those which are transported to the granary; that consequently, provided the GLEANER took no more than his allotted quantity, it would be a matter of indifference to the farmer whether he gleaned it in his barn or his field. The only difference, therefore, between his literary gleanings and those of the villager, who, like himself, gleans his scanty pittance of the bounty of CERES, in the fields of his richer neighbour, is, that he has taken his ears at pleasure from the shocks built up by the master, whilst the latter is necessitated to take such as have been left for his use.

Still, however, he acknowledges that the rural GLEANER has an advantage over him, as he pro-

bably assisted to rear the corn he gleans, and is not accountable for the goodness of his collection; whereas the EDITOR has, perhaps, not even selected the best, neither did he ever contribute in the smallest degree to the production of that rich harvest of which he avails himself; and he is further ready to allow, that had he been forbid to glean, until, like the cottager, he had contributed to the production of something worth the gleaning, he would never have been able to make his appearance in the character he now assumes.

The Editor.

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THE GLEANER.

VIRTUE MAN's TRUE INTEREST.

I FIND myself existing upon a little spot, surrounded every way by an immense unknown expansion—Where am I? What sort of place do I inhabit? Is it exactly accommodated, in every instance, to my convenience? Is there no excess of cold, none of heat, to offend me? Am I never annoyed by animals, either of my own kind, or a different? Is every thing subservient to me, as though I had ordered all myself?—No—nothing like it—the farthest from it possible.—The world appears not, then, originally made for the private convenience of me alone?—It does not.—But is it not possible so to accommodate it by my own particular industry? If to accommodate man and beast, heaven and earth, if this be beyond me, 'tis not possible—What consequence then follows? or can there be any other than this—If I seek an interest of my own, detached from that of others, I seek an interest which is chimerical, and can never have existence.

How then must I determine? Have I no interest at all?—If I have not, I am a fool for staying here.

'Tis a smoky house; and the sooner out of it the better.—But why no interest?—Can I be contented with none but one separate and detached? Is a social interest, joined with others, such an absurdity as not to be admitted?—The bee, the beaver, and the tribes of herding animals, are enow to convince me, that the thing is somewhere at least possible. How, then, am I assured that 'tis not equally true of man?—Admit it; and what follows? If so, then HONOUR and JUSTICE are my interest; then the whole train of MORAL VIRTUES are my interest; without some portion of which, not even thieves can maintain society.

But, farther still—I stop not here—I pursue this social interest, as far as I can trace my several relations. I pass from my own stock, my own neighbourhood, my own nation, to the whole race of mankind, as dispersed throughout the earth.—Am I not related to them all by the mutual aids of commerce, by the general intercourse of arts and letters, by that common nature of which we all participate?

Again—I must have food and clothing.—Without a proper genial warmth, I instantly perish.—Am I not related, in this view to the very earth itself? To the distant sun, from whose beams I derive vigour? To that stupendous course and order of the infinite host of heaven, by which the times and seasons ever uniformly pass on?—Were this order once confounded, I could not probably survive a moment; so absolutely do I depend on this common general welfare.—What, then, have I to do, but to enlarge VIRTUE into PIETY? Not only HONOUR and JUSTICE, and what I owe to man, is my interest; but GRATITUDE also, ACQUIESCENCE, RESIGNATION, ADORATION, and all I owe to this great polity, and its greater governor our common parent.

ON EDUCATION.

I CONSIDER a human soul, without EDUCATION, like marble in the quarry, which shews none of its inherent beauties, until the skill of the polisher fetches out the colours, makes the surface shine, and discovers every ornamental cloud, spot, and vein, that runs through the body of it. EDUCATION, after the same manner, when it works upon a noble mind, draws out to view every latent virtue and perfection, which, without such helps, are never able to make their appearance.

If my reader will give me leave to change the allusion so soon upon him, I shall make use of the same instance to illustrate the force of education, which ARISTOTLE has brought to explain his doctrine of substantial forms, when he tells us that a statue lies hid in a block of marble; and that the art of the statuary only clears away the superfluous matter, and removes the rubbish. The figure is in the stone, and the sculptor only finds it. What sculpture is to a block of marble, education is to the human soul. The philosopher, the saint, or the hero, the wise, the good, or the great man, very often lie hid and concealed in a plebeian, which a proper EDUCATION might have disinterred, and have brought to light. I am therefore much delighted with reading the account of savage nations, and with contemplating those virtues which are wild and uncultivated; to see courage exerting itself in fierceness, resolution in obstinacy, wisdom in cunning, patience in sullenness and despair.

Men's passions operate variously, and appear in different kinds of actions, according as they are more or less rectified and swayed by REASON. When one hears of negroes, who, upon the death of their masters, or upon changing their service, hang themselves upon the next tree, as it fre-

quently happens in our American plantations, who can forbear admiring their fidelity, though it expresses itself in so dreadful a manner? What might not that savage greatness of soul, which appears in these poor wretches on many occasions, be raised to, were it rightly cultivated? And what colour of excuse can there be for the contempt with which we treat this part of our species; that we should not put them upon the common foot of humanity; that we should only set an insignificant fine upon the man who murders them; nay, that we should, as much as in us lies, cut them off from the prospects of happiness in another world, as well as in this, and deny them that which we look upon as the proper means for attaining it.

It is therefore an unspeakable blessing, to be born in those parts of the world where WISDOM and KNOWLEDGE flourish; though it must be confessed there are, even in these parts, several poor uninstructed persons, who are but little above the inhabitants of those nations of which I have been here speaking; as those who have had the advantage of a more liberal EDUCATION, rise above one another by several different degrees of perfection. For, to return to our statue in the block of marble, we see it sometimes only begun to be chipped, sometimes rough-hewn, and but just sketched into an human figure; sometimes we see the man appearing distinctly in all his limbs and features; sometimes we find the figure wrought up to great elegancy; but seldom meet with any to which the hand of a PHIDIAS or a PARIXTELES could not give several nice touches and finishings.

To be ever active in laudable pursuits, is the distinguishing characteristic of a man of merit.

It is wiser to prevent a quarrel before hand, than to revenge it afterwards.

THE
DISADVANTAGES OF A BAD EDUCATION.

SIR, I was condemned by some disastrous influence to be an only son, born to the apparent prospect of a large fortune, and allotted to my parents at that time of life when satiety of common diversions allows the mind to indulge parental affection with greater intenseness. My birth was celebrated by the tenants with feasts, and dances, and bagpipes; congratulations were sent from every family within ten miles round; and my parents discovered, in my first cries, such tokens of future virtue and understanding, that they declared themselves determined to devote the remaining part of life to my happiness and the encrease of their estate.

The abilities of my father and mother were not perceptibly unequal, and education had given neither much advantage over the other. They had both kept good company, rattled in chariots, glittered in play-houses and danced at court, and were both expert in the games that were in their times called in as auxiliaries against the intrusion of thought.

When there is such a parity between two persons associated for life, the dejection which the husband, if he be not completely stupid, must always suffer for want of superiority, sinks him to submissiveness. My mamma, therefore, governed the family without controul; and, except that my father still retained some authority in the stables, and now and then, after a supernumerary bottle, broke a looking-glass or china-dish to prove his sovereignty, the whole course of the year was regulated by her direction, the servants received from her all their orders, and the tenants were continued or dismissed at her discretion.

She therefore thought herself entitled to the superintendance of her son's education; and when my father, at the instigation of the parson, faintly proposed that I should be sent to school, very positively told him, that she would not suffer a fine child to be ruined; that she never knew any boys at a grammar-school, that could come into a room without blushing, or sit at the table without some awkward uneasiness; that they were always putting themselves into danger by boisterous plays, or vitiating their behaviour with mean company; and that, for her part, she would rather follow me to the grave, than see me tear my clothes, and hang down my head, and sneak about with dirty shoes and blotted fingers, my hair unpowdered, and my hat uncocked.

My father, who had no other end in his proposal than to appear wise and manly, soon acquiesced, since I was not to live by my learning; for indeed, he had known very few students that had not some stiffness in their manner. They therefore agreed, that a domestic tutor should be procured; and hired an honest gentleman, of mean conversation and narrow sentiments, but whom having passed the common forms of literary education, they implicitly concluded qualified to teach all that was to be learned from a scholar. He thought himself sufficiently exalted by being placed at the same table with his pupil, and had no other view than to perpetuate his felicity by the utmost flexibility of submission to all my mother's opinions and caprices. He frequently took away my book, lest I should mope with too much application; charged me never to write without turning up my ruffles; and generally brushed my coat before he dismissed me into the parlour.

He had no occasion to complain of too burthensome an employment; for my mother very judiciously considered, that I was not likely to grow

politer in his company, and suffered me not to pass any more time in his apartment than my lesson required. When I was summoned to my task, she enjoined me not to get any of my tutor's ways, who was seldom mentioned before me but for practices to be avoided. I was every moment admonished not to lean on my chair, cross my legs, or swing my hands like my tutor; and once my mother very seriously deliberated upon his total dismission, because I began, she said, to learn his manner of sticking on my hat, and had his bend in my shoulders, and his totter in my gait.

Such, however, was her care, that I escaped all these depravities; and when I was only twelve years old, had rid myself of every appearance of childish diffidence. I was celebrated round the country for the petulance of my remarks, and the quickness of my replies; and many a scholar, five years older than myself, have I dashed into confusion by the steadiness of my countenance, silenced by my readiness of repartee, and tortured with envy by the address with which I picked up a fan, presented a snuff-box, or received an empty tea-cup.

At fourteen I was completely skilled in all the niceties of dress, and I could not only enumerate all the variety of silks, and distinguish the product of a French loom, but dart my eye through a numerous company, and observe every deviation from the reigning mode. I was universally skilful in all the changes of expensive finery; but, as every one, they say, has something to which he is particularly born, was eminently knowing in Brussels lace.

The next year saw me advanced to the trust and power of adjusting the ceremonial of an assembly. All received their partners from my hand, and to me every stranger applied for introduction. My heart now disdained the instructions of a tutor;

who was rewarded with a small annuity for life, and left me qualified, in my own opinion, to govern myself.

In a short time I came to London, and as my father was well known among the higher classes of life, soon obtained admission to the most splendid assemblies, and most crowded card-tables. Here I found myself universally caressed and applauded; the ladies praised the fancy of my clothes, the beauty of my form, and the softness of my voice; endeavoured in every place to force themselves to my notice, and invited, by a thousand oblique solicitations, my attendance to the play-house, and my salutations in the park. I was now happy to the utmost extent of my conception. I passed every morning in dress, every afternoon in visits, and every night in some select assemblies, where neither care nor knowledge were suffered to molest us.

After a few years, however, these delights became familiar, and I had leisure to look round me with more attention. I then found that my flatterers had very little power to relieve the langour of satiety, or recreate weariness, by varied amusement; and therefore endeavoured to enlarge the sphere of my pleasures, and to try what satisfaction might be found in the society of men. I will not deny the mortification with which I perceived that every man whose name I had heard mentioned with respect, received me with a kind of tenderness, nearly bordering on compassion; and that those whose reputation was not well established, thought it necessary to justify their understandings, by treating me with contempt. One of these witlings elevated his crest, by asking me in a full coffee-house the price of patches; and another whispered, that he wondered Miss Frisk did not keep me that afternoon to watch her squirrel.

When I found myself thus hunted from all mas-

culine conversation, by those who were themselves barely admitted, I returned to the ladies, and resolved to dedicate my life to their service and their pleasure. But I find that I have now lost my charms. Of those with whom I entered the gay world, some are married, some have retired, and some have so much changed their opinion, that they scarcely pay any regard to my civilities, if there is any other man in the place. The new flight of beauties to whom I have made my addresses, suffer me to pay the treat and then titter with boys. So that I now find myself welcome only to a few grave ladies, who, unacquainted with all that gives either use or dignity to life, are content to pass their hours between their bed and their cards, without esteem from the old, or reverence from the young.

I cannot but think, MR. RAMBLER, that I have reason to complain; for surely the females ought to pay some regard to the age of him whose youth was passed in endeavours to please them. They that encourage folly in the boy, have no right to punish it in the man. Yet I find, that though they lavish their first fondness upon pertness and gaiety, they soon transfer their regard to other qualities, and ungratefully abandon their adorers to dream out their last years in stupidity and contempt.

Flatterers are as mean and sordid as they are mischievous and odious. To them might be applied the Levitical law:—"Every creeping thing "is unclean, and shall be an abomination."

To talk of compelling a man to be good, is a contradiction; for where there is force, there can be no choice.

Fools worship mules that carry gold.

THE IMPORTANCE OF TIME TO YOUTH.

THERE is nothing which I more wish that you should know, and which fewer people do know, than the true use and value of time. It is in every body's mouth; but in few people's practise. Every fool who slatterns away his whole time in nothings, utters, however, some trite common-place sentence, of which there are millions, to prove, at once, the value and the fleetness of time. The sun-dials likewise all over Europe, have some ingenious inscription to that effect; so that nobody squanders away their time, without hearing and seeing, daily, how necessary it is to employ it well, and how irrecoverable it is if lost. But all these admonitions are useless, where there is not a fund of good-sense and reason to suggest them, rather than receive them. By the manner in which you now tell me that you employ your time, I flatter myself, that you have that fund: that is the fund which will make you rich indeed. I do not, therefore, mean to give you a critical essay upon the use and abuse of time; I will only give you some hints, with regard to the use of one particular period of that long time which, I hope, you have before you; I mean the next two years. Remember, then, that whatever knowledge you do not solidly lay the foundation of before you are eighteen, you will never be master of while you breathe. Knowledge is a comfortable and necessary retreat and shelter for us in an advanced age; and if we do not plant it while young, it will give us no shade when we grow old. I neither require nor expect from you great application to books, after you are once thrown out into the great world. I know it is impossible; and it may even, in some cases, be improper: this, therefore, is your time, and your only time, for unwearied and uninter-

rupted application. If you should sometimes think it a little laborious, consider, that labour is the unavoidable fatigue of a necessary journey. The more hours a day you travel, the sooner you will be at your journey's end. The sooner you are qualified for your liberty, the sooner you shall have it; and your manumission will entirely depend upon the manner in which you employ the intermediate time. I think I offer you a very good bargain, when I promise you, upon my word, that, if you will do every thing that I would have you do, till you are eighteen, I will do every thing, that you would have me do, ever afterwards.

Of little meddling comes great ease.

Wine is a turn-coat; first a friend, and then an enemy.

Whoso discovereth secrets loseth his credit, and shall never find a friend to his mind.

Honour thy father with thy whole heart, and forget not the sorrows of thy mother; how canst thou recompence them the things that they have done for thee?

Honourable age is not that which standeth in length of time, nor that which is measured by number of years; but WISDOM is the grey hair unto man, and unspotted life is old age.

A rich man beginning to fall, is held up of his friends; but a poor man being down, is thrust away by his friends. When a rich man is fallen, he hath many helpers; he speaketh things not to be spoken, and yet men justify him: the poor man slipt, and they rebuked him; he spoke wisely, and could have no place. When a rich man speaketh, every one holdeth his tongue, and, look, what he saith they extol it to the clouds; but if a poor man speaks, they say, what fellow is this?"

BAD COMPANY.

"EVIL communication," says the text, "corrupts good manners."

The assertion is general, and no doubt all people suffer from such communication; but above all, the minds of youth will suffer; which are yet unformed, unprincipled, unfurnished, and ready to receive any impression.

But before we consider the danger of keeping bad company, let us first see the meaning of the phrase.

In the phrase of the world, good company means fashionable people. Their stations in life, not their morals, are considered; and he, who associates with such, though they set him the example of breaking every commandment of the decalogue, is still said to keep good company.—I should wish you to fix another meaning to the expression; and to consider vice in the same detestable light, in whatever company it is found; nay, to consider all company in which it is found, be their station what it will, as bad company.

The three following classes will perhaps include the greatest part of those who deserve this appellation.

In the first, I should rank all who endeavour to destroy the principles of Christianity—who jest upon Scripture—talk Blasphemy—and treat Revelation with contempt.

A second class of bad company, are those who have a tendency to destroy in us the principles of common honesty and integrity. Under this head we may rank GAMESTERS of every denomination; and the low and infamous characters of every profession.

A third class of bad company, and such as are commonly most dangerous to youth, includes the

long catalogue of men of pleasure. In whatever way they follow the call of appetite, they have equally a tendency to corrupt the purity of the mind.

Besides these three classes, whom we may call bad company, there are others who come under the denomination of ill-chosen company: trifling, insipid characters of every kind; who follow no business—are led by no ideas of improvement—but spend their time in dissipation and folly—whose highest praise it is, that they are only not vicious.—With none of these, a serious man would wish his son to keep company.

It may be asked, what is meant by keeping bad company?—The world abounds with characters of this kind: they meet us in every place; and if we keep company at all, it is impossible to avoid keeping company with such persons.

It is true, if we are determined never to have any commerce with bad men, we must, as the Apostle remarks, "altogether go out of the world." By keeping bad company, therefore, is not meant a casual intercourse with them, on occasion of business, or as they accidently fall in our way, but having an inclination to consort with them—complying with that inclination—seeking their company when we might avoid it—entering into their parties—and making them the companions of our choice. Mixing with them, occasionally, cannot be avoided.

The danger of keeping bad company, arises principally from our aptness to imitate and catch the manners and sentiments of others—from the power of custom—from our own bad inclinations—and from the pains taken by the bad to corrupt us.

In our earliest youth, the contagion of manners is observable. In the boy, yet incapable of having any thing instilled into him, we easily discover from

his first actions, and rude attempts at language, the kind of persons with whom he has been brought up: we see the early spring of a civilized education, or the first wild shoots of rusticity.

As he enters farther into life, his behaviour, manners, and conversation, all take their cast from the company he keeps. Observe the peasant and the man of education; the difference is striking. And yet God hath bestowed equal talents on each. The only difference is, they have been thrown into different scenes of life; and have had commerce with persons of different stations.

Nor are manners and behaviour more easily caught, than opinions and principles. In childhood and youth, we naturally adopt the sentiments of those about us. And as we advance in life, how few of us think for ourselves? How many of us are satisfied with taking our opinions at second hand?

The great power and force of custom forms another argument against keeping bad company. However seriously disposed we may be; and however shocked at the first approaches of vice; this shocking appearance goes off, upon an intimacy with it. Custom will soon render the most disgustful thing familiar. And this is indeed a kind provision of nature, to render labour, and toil, and danger, which are the lot of man, more easy to him. The raw soldier, who trembles at the first encounter, becomes a hardy veteran in a few campaigns. Habit renders danger familiar, and of course indifferent to him.

But habit, which is intended for our good, may, like other kind appointments of nature, be converted into a mischief. The well-disposed youth, entering first into bad company, is shocked at what he hears, and what he sees. The good principles which he had imbibed, ring in his ears an alarming lesson against the wickedness of his com-

panions. But, alas! this sensibility is but of a day's continuance. The next jovial meeting makes the horrid picture of yesterday more easily endured. VIRTUE is soon thought a severe rule; the gospel an inconvenient restraint: a few pangs of conscience now and then interrupt his pleasures, and whisper to him, that he once had better thoughts: but even these by degrees die away; and he who at first was shocked even at the appearance of VICE, is formed by custom into a profligate leader of vicious pleasures—perhaps into an abandoned tempter to VICE.—So carefully should we oppose the first approaches of SIN! so vigilant ſhould we be against so insidious an enemy!

Our own bad inclinations form another argument against bad company. We have so many passions and appetites to govern; so many bad propensities of different kinds to watch; that, amidst such a variety of enemies within, we ought at least to be on our guard against those without. The breast even of a good man is represented in Scripture, and experienced in fact, to be in a state of warfare. His vicious inclinations are continually drawing him one way, while his VIRTUE is making efforts another. And if the Scriptures represent this as the case even of a good man, whose passions, it may be imagined, are become in some degree cool and temperate, and who has made some progress in a virtuous course, what may we suppose to be the danger of a raw unexperienced youth, whose passions and appetites are violent and seducing, and whose mind is in a still less confirmed state? It is his part surely to keep out of the way of temptation; and to give his bad inclinations as little room as possible to acquire new strength.

These arguments against keeping bad company, will still receive additional strength, if we consider further, the great pains taken by the bad to corrupt others. It is a very true, but lamentable fact, in

the history of human nature, that bad men take more pains to corrupt their own species, than virtuous men do to reform them. Hence those specious arts, that shew of friendship, that appearance of disinterestedness, with which the profligate seducer endeavours to lure the unwary youth; and at the same time, yielding to his inclinations, seems to follow rather than to lead him. Many are the arts of these corrupters; but their principal art is RIDICULE. By this they endeavour to laugh out of countenance all the better principles of their wavering proselyte; and make him think contemptibly of those, whom he formerly respected; by this they stifle the ingenuous blush, and finally destroy all sense of shame. Their cause is below argument. They aim not, therefore, at reasoning. RAILLERY is the weapon they employ; and who is there, that hath the steadiness to hear persons and things, whatever reverence he may have had for them, the subject of continual ridicule, without losing that reverence by degrees?

Having thus considered what principally makes bad company dangerous, I shall just add, that even were your morals in no danger from such intercourse, your characters would infallibly suffer. The world will always judge of you by your companions: and nobody will suppose, that a youth of virtuous principles himself, can possibly form a connexion with a profligate.

In reply to the danger supposed to arise from bad company, perhaps the youth may say, he is so firm in his own opinions, so steady in his principles, that he thinks himself secure; and need not restrain himself from the most unreserved conversation.

Alas! this security is the very brink of the precipice: nor hath VICE in her whole train a more dangerous enemy to you, than PRESUMPTION. Caution, ever awake to danger, is a guard against

it. But security lays every guard asleep. "Let "him who thinketh he standeth," saith the Apostle, "take heed, lest he fall." Even an Apostle himself did fall, by thinking that he stood secure. "Though I should die with thee," said ST. PETER to his Master, "yet will I not deny thee." That very night, notwithstanding this boasted security, he repeated the crime three several times. And can we suppose, that PRESUMPTION, which occasioned an Apostle's fall, shall not ruin an unexperienced youth. The story is recorded for our instruction, and should be a standing lesson against presuming upon our own strength.

In conclusion, such as the dangers are, which arise from bad company, such are the advantages which accrue from good. We imitate and catch the manners and sentiments of good men, as we do of bad. Custom, which renders VICE less a deformity, renders VIRTUE more lovely. Good examples have a force beyond instruction, and warm us into emulation beyond precept; while the countenance and conversation of virtuous men encourage, and draw out into action, every kindred disposition of our hearts.

Besides, as a sense of shame often prevents our doing a right thing in bad company, it operates in the same way in preventing our doing a wrong one in good. Our character becomes a pledge; and we cannot, without a kind of dishonour, draw back.

It is not possible, indeed, for a youth, yet unfurnished with knowledge, (which fits him for good company) to choose his companions as he pleases. A youth must have something peculiarly attractive, to qualify him for the acquaintance of men of established reputation. What he has to do, is, at all events, to avoid bad company; and to endeavour, by improving his mind and morals, to qualify himself for the best.

Happy is that youth, who, upon his entrance into the world, can choose his company with discretion. There is often in VICE, a gaiety, an unreserve, a freedom of manners, which are apt at sight to engage the unwary: while VIRTUE, on the other hand, is often modest, reserved, diffident, backward, and easily disconcerted. That freedom of manners, however engaging, may cover a very corrupt heart: and this awkwardness, however unpleasing, may veil a thousand VIRTUES. Suffer not your mind, therefore, to be easily either engaged or disgusted at first sight. Form your intimacies with reserve: and if drawn unawares into an acquaintance you disapprove, immediately retreat. Open not your hearts to every profession of friendship. They, whose friendship is worth accepting, are, as you ought to be, reserved in offering it. Choose your companions, not merely for the sake of a few outward accomplishments—for the idle pleasure of spending an agreeable hour; but mark their disposition to VIRTUE or VICE; and, as much as possible, choose those for your companions whom you see others respect: always remembering, that upon the choice of your company depends, in a great measure, the success of all you have learned; the hopes of your friends; your future characters in life; and what you ought above all other things to value—the purity of your hearts.

He is a fool that cannot be angry; but he is a wise man that will not.

He who perishes in a needless danger is the Devil's martyr.

'Tis wit to pick a lock and steal a horse; but 'tis wisdom to let him alone.

Love thy neighbour; yet pull not down thy hedge.

THE STORY OF LA ROCHE.

MORE than forty years ago, an *English* philosopher, whose works have since been read and admired by all *Europe*, resided at a little town in *France*. Some disappointments in his native country had first driven him abroad, and he was afterwards induced to remain there, from having found, in this retreat, where the connexions even of nations and language were avoided, a perfect seclusion and retirement highly favourable to the developement of abstract subjects, in which he excelled all the writers of his time.

Perhaps in the structure of such a mind as Mr. ———'s, the finer and more delicate sensibilities are seldom known to have place, or, if originally implanted there, are in a great measure extinguished by the exertions of intense study and profound investigation. Hence the idea of philosophy and unfeelingness being united, has become proverbial, and in common language, the former word is often used to express the latter.—Our philosopher has been censured by some, as deficient in warmth and feeling: But the mildness of his manners has been allowed by all; and it is certain, that if he was not easily melted into compassion, it was at least, not difficult to awaken his benevolence.

One morning, while he sate busied in those speculations which afterwards astonished the world, an old female domestic, who served him for a housekeeper, brought him word, that an elderly gentleman and his daughter had arrived in the village, the preceding evening, on their way to some distant country, and that the father had been suddenly seized in the night with a dangerous disorder, which the people of the inn where they lodged feared would prove mortal: that she had been sent for, as having some knowledge in me-

dicine, the village-surgeon being then absent; and that it was truly piteous to see the good old man who seemed not so much afflicted by his own distress, as by that which it caused to his daughter.—Her master laid aside the volume in his hand, and broke off the chain of ideas it had inspired. His night-gown was exchanged for a coat, and he followed his *gouvernante* to the sick-man's apartment.

'Twas the best in the little inn where they lay, but a paltry one notwithstanding. Mr. ——— was obliged to stoop as he entered it. It was floored with earth, and above were the joists not plastered, and hung with cobwebs.—On a flock-bed, at one end, lay the old man he came to visit; at the foot of it sat his daughter. She was dressed in a clean white bed-gown; her dark locks hung loosely over it as she bent forward, watching the languid looks of her father. Mr. ——— and his housekeeper had stood some moments in the room without the young lady's being sensible of their entering it.—"*Mademoiselle!*" said the old woman at last, in a soft tone.—She turned, and showed one of the finest faces in the world.—It was touched, not spoiled, with sorrow; and when she perceived a stranger, whom the old woman now introduced to her, a blush at first, and then the gentle ceremonial of native politeness, which the affliction of the time tempered but did not extinguish, crossed it for a moment, and changed its expression. 'Twas sweetness all, however, and our philosopher felt it strongly. It was not a time for words; he offered his services in a few sincere ones. "*Monsieur* lies miserably ill here," said the *Gouvernante*; "if he could possibly be moved "any where"—'If he could be moved to our house,' said her master.—He had a spare bed for a friend, and there was a great garret unoccupied, next to the *gouvernante's*. It was contrived ac-

cordingly. The scruples of the stranger, who could look scruples, though he could not speak them, were overcome, and the bashful reluctance of his daughter gave way to her belief of its use to her father. The sick-man was wrapt in blankets, and carried across the street to the *English* gentleman's. The old woman helped his daughter to nurse him there. The surgeon, who arrived soon after, prescribed a little, and nature did much for him; in a week he was able to thank his benefactor.

By that time his host had learned the name and character of his guest. He was a protestant clergyman of SWITZERLAND, called LA ROCHE, a widower, who had lately buried his wife, after a long and lingering illness, for which travelling had been prescribed, and was now returning home, after an ineffectual and melancholy journey, with his only child, the daughter we have mentioned.

He was a devout man, as became his profession. He possessed devotion in all its warmth but with none of its asperity; I mean that asperity, which men called devout sometimes indulge in. Mr. ——— though he felt no devotion, never quarrelled with it in others.—His *gouvernante* joined the old man and his daughter in the prayers and thanksgivings which they put up on his recovery; for she, too, was a heretic, in the phrase of the village.—The philosopher walked out, with his long staff and his dog, and left them to their prayers and thanksgivings.—"My master," said the old woman, "alas! he is not a christian; but he is the best of "unbelievers."—'Not a christian!'—exclaimed *Mademoiselle* LA ROCHE; 'yet he saved my 'father! heaven bless him for't; I would he were 'a christian!' "There is a pride in human know- "ledge, my child," said her father, "which often "blinds men to the sublime truths of revelation;

" hence opposers of christianity are found among " men of virtuous lives, as well as among those " of dissipated and licentious characters. Nay, " sometimes, I have known the latter more easily " converted to the true faith than the former; " because the fume of passion is more easily dis- " sipated than the mist of false theory and delu- " sive speculation."—' But Mr. ——,' said his daughter, ' alas! my father, he shall be a ' christian before he dies.'—She was interrupted by the arrival of their landlord.—He took her hand with an air of kindness:—She drew it away from him in silence; threw down her eyes to the ground, and left the room.—" I have been thank- " ing God," said the good LA ROCHE, " for my " recovery." ' That is right,' replied his land- lord.—" I would not wish," continued the old man, hesitatingly, " to think otherwise; did I " not look up with gratitude to that being, I " should barely be satisfied with my recovery, " as a continuation of life, which, it may be, is " not a real good:—Alas! I may live to wish I " had died, that you had left me to die, sir, in- " stead of kindly relieving me" (he clasped Mr. ——'s hand;) " but, when I look on this re- " novated being as the gift of the almighty, I feel " a far different sentiment—my heart dilates with " gratitude and love to him: it is prepared for " doing his will, not as a duty but as a pleasure, " and regards every breach of it, not with disap- " probation, but with horror."—' You say right, ' my dear sir,' replied the philosopher; ' but you ' are not yet re-established enough to talk much— ' you must take care of your health, and neither ' study nor preach for some time. I have been ' thinking over a scheme that struck me to-day, ' when you mentioned your intended departure. ' I never was in SWITZERLAND; I have a great ' mind to accompany your daughter and you

'into that country.—I will help to take care 'of you by the road; for, as I was your first phy-'sician, I hold myself responsible for your cure.' LA ROCHE's eyes glistened at the proposal; his daughter was called in and told of it. She was equally pleased with her father; for they really loved their landlord—not perhaps the less for his infidelity; at least, that circumstance mixed a sort of pity with their regard for him—their souls were not of a mould for harsher feelings; hatred never dwelt in them. They travelled by short stages; for the philosopher was as good as his word, in taking care that the old man should not be fatigued. The party had time to be well acquainted with one another, and their friendship was increased by acquaintance. LA ROCHE found a degree of simplicity and gentleness in his companion, which is not always annexed to the character of a learned or a wise man. His daughter, who was prepared to be afraid of him, was equally undeceived. She found in him nothing of that self-importance which superior parts, or great cultivation of them, is apt to confer. He talked of every thing but philosophy or religion; he seemed to enjoy every pleasure and amusement of ordinary life, and to be interested in the most common topics of discourse; when his knowledge or learning at any time appeared, it was delivered with the utmost plainness, and without the least shadow of dogmatism.

On his part, he was charmed with the society of the good clergyman and his lovely daughter. He found in them the guileless manners of the earliest times, with the culture and accomplishment of the most refined ones. Every better feeling, warm and vivid; every ungentle one, repressed or overcome. He was not addicted to love; but he felt himself happy in being the friend of *Mademoiselle*

LA ROCHE, and sometimes envied her father the possession of such a child.

After a journey of eleven days, they arrived at the dwelling of LA ROCHE. It was situated in one of those vallies of the canton of BERNE, where nature seems to repose, as it were, in quiet, and has enclosed her retreat with mountains inaccessible.—A stream, that spent its fury in the hills above, ran in front of the house, and a broken waterfall was seen through the wood that covered its sides; below it circled round a tufted plain, and formed a little lake in front of a village, at the end of which appeared the spire of LA ROCHE's church, rising above a clump of beeches.

Mr. ——— enjoyed the beauty of the scene; but to his companions, it recalled the memory of a wife and parent they had lost.—The old man's sorrow was silent; his daughter sobb'd and wept. Her father took her hand, kissed it twice, pressed it to his bosom, threw up his eyes to heaven; and, having wiped off a tear that was just about to drop from each, began to point out to his guest some of the most striking objects which the prospect afforded. The philosopher interpreted all this; and he could but slightly censure the creed from which it arose.

They had not been long arrived, when a number of LA ROCHE's parishioners, who had heard of his return, came to the house to see and welcome him. The honest folk were awkward, but sincere, in their professions of regard.—They made some attempts at condolence;—it was too delicate for their handling; but LA ROCHE took it in good part. "It has pleased God,"—said he; and they saw he had settled the matter with himself.—Philosophy could not have done so much with a thousand words.

It was now evening, and the good peasants were about to depart, when a clock was heard to strike

seven, and the hour was followed by a particular chime. The country-folk, who had come to welcome their pastor, turned their looks towards him at the sound; he explained their meaning to his guest. "That is the signal," said he, "for our "evening exercise; this is one of the nights of the "week in which some of my parishioners are wont "to join in it; a little rustic saloon serves for the "chapel of our family, and such of the good peo-"ple as are with us;—if you choose rather to walk "out, I will furnish you with an attendant; or "here are a few old books that may afford you "some entertainment within."—'By no means,' answered the philosopher; 'I will attend *Ma'-'moiselle* at her devotions.'—"She is our orga-"nist," said LA ROCHE; "our neighbourhood is "the country of musical mechanism; and I have a "small organ fitted up for the purpose of assisting "our singing."—'Tis an additional inducement,' replied the other; and they walked into the room together. At the end stood the organ mentioned by LA ROCHE; before it was a curtain, which his daughter drew aside, and placing herself on a seat within, and drawing the curtain close, so as to save her the awkwardness of an exhibition, began a voluntary, solemn and beautiful in the highest degree. Mr. ———— was no musician, but he was not altogether insensible to music; this fastened on his mind more strongly, from its beauty being unexpected. The solemn prelude introduced an hymn, in which such of the audience as could sing immediately joined; the words were mostly taken from Holy Writ; it spoke the praises of God, and his care of good men. Something was said of the death of the just, of such as die in the Lord.—The organ was touched with a hand less firm;—it paused—it ceased;—and the sobbing of *Ma'moiselle* LA ROCHE was heard in its stead. Her father gave a sign for stopping the psalmody, and rose to pray.

He was discomposed at first, and his voice faltered as he spoke; but his heart was in his words, and his warmth overcame his embarrassment. He addressed a Being whom he loved, and he spake for those he loved. His parishioners catch'd the ardour of the good old man; even the philosopher felt himself moved, and forgot, for a moment, to think why he should not.

La roche's religion was that of sentiment, not theory, and his guest was averse from disputation; their discourse, therefore, did not lead to questions concerning the belief of either, yet would the old man sometimes speak of his, from the fulness of a heart impressed with its force, and wishing to spread the pleasure he enjoyed in it. The ideas of his God, and his Saviour, were so congenial to his mind, that every emotion of it naturally awaked them. A philosopher might have called him an enthusiast; but if he possessed the fervour of enthusiasts, he was guiltless of their bigotry. "Our "Father which art in heaven!" might the good man say—for he felt it—and all mankind were his brethren.

"You regret, my friend," said he to Mr. ———, "when my daughter and I talk of the exquisite "pleasure derived from music, you regret your "want of musical powers and musical feelings; "it is a department of soul, you say, which nature "has almost denied you; which from the effects "you see it have on others, you are sure must be "highly delightful.—Why should not the same "thing be said of religion? Trust me, I feel it in "the same way, an energy, an inspiration, which "I would not lose for all the blessings of sense or "enjoyments of the world; yet, so far from les-"sening my relish of the pleasures of life, methinks "I feel it heighten them all. The thought of "receiving it from God, adds the blessing of sen-"timent to that of sensation in every good thing I

" possess, and when calamities overtake me—and " I have had my share—it confers a dignity on my " affliction,—so lifts me above the world.—Man, " I know, is but a worm—yet, methinks, I am " then allied to God!"—It would have been inhuman in our philosopher to have clouded, even with a doubt, the sunshine of this belief.

His discourse, indeed, was very remote from metaphysical disquisition, or religious controversy. Of all men, I ever knew, his ordinary conversation was the least tinctured with pedantry, or liable to dissertation. With LA ROCHE and his daughter, it was perfectly familiar. The country round them, the manners of the village, the comparison of both with those of England, remarks on the works of favorite authors, on the sentiments they conveyed, and the passions they excited, with many other topics in which there was an equality, or alternate advantage among the speakers, were the subjects they talked on. Their hours too of riding and walking were many, in which Mr. ———, as a stranger, was shewn the remarkable scenes and curiosities of the country. They would sometimes make little expeditions to contemplate, in different attitudes, those astonishing mountains, the cliffs of which, covered with eternal snows, and sometimes shooting into fantastic shapes, form the termination of most of the Swiss prospects. Our philosopher asked many questions as to their natural history and productions. LA ROCHE observed the sublimity of the ideas, which the view of their stupendous summits, inaccessible to mortal foot, was calculated to inspire, which naturally, said he, leads the mind to that Being by whom their foundations were laid.—" They are not seen in Flan- " ders!" said *Mademoiselle* with a sigh. ' That's an ' odd remark,' said Mr. ———, smiling,—she blushed, and he enquired no farther.

'Twas with regret he left a society in which he found himself so happy; but he settled with LA ROCHE and his daughter a plan of correspondence; and they took his promise, that if ever he came within fifty leagues of their dwelling, he should travel those fifty leagues to visit them.

About three years after, our philosopher was on a visit at GENEVA; the promise he made to LA ROCHE and his daughter, on his former visit, was recalled to his mind by the view of that range of mountains, on a part of which they had often looked together. There was a reproach, too, conveyed along with the recollection, for his having failed to write to either for several months past. The truth was, that indolence was the habit most natural to him, from which he was not easily roused by the claims of correspondence either of his friends or of his enemies; when the latter drew their pens in controversy, they were often unanswered as well as the former. While he was hesitating about a visit to LA ROCHE, which he wished to make, but found the effort rather too much for him, he received a letter from the old man, which had been forwarded to him from PARIS, where he had then fixed his residence. It contained a gentle complaint of Mr. ———'s want of punctuality, but an assurance of continued gratitude for his former good offices; and, as a friend whom the writer considered interested in his family, it informed him of the approaching nuptials of *Mademoiselle* LA ROCHE, with a young man, a relation of her own, and formerly a pupil of her father's, of the most amiable disposition, and respectable character. Attached from their earliest years, they had been separated by his joining one of the subsidiary regiments of the canton, then in the service of a foreign power. In this situation, he had distinguished himself as much for courage

and military skill, as for the other endowments which he had cultivated at home. The term of his service was now expired, and they expected him to return in a few weeks, when the old man hoped, as he expressed it in his letter, to join their hands, and see them happy before he died.

Our philosopher felt himself interested in this event; but he was not, perhaps, altogether so happy in the tidings of *Ma'moiselle* LA ROCHE's marriage, as her father supposed him.—Not that he was ever a lover of the lady's; but he thought her one of the most amiable women he had seen, and there was something in the idea of her being another's for ever, that struck him, he knew not why, like a disappointment.—After some little speculation on the matter, however, he could look on it as a thing fitting, if not quite agreeable, and determined on this visit to see his old friend and his daughter happy.

On the last day of his journey, different accidents had retarded his progress; he was benighted before he reached the quarter in which LA ROCHE resided. His guide, however, was well acquainted with the road, and he found himself at last in view of the lake, which I have before described, in the neighbourhood of LA ROCHE's dwelling. A light gleamed on the water, that seemed to proceed from the house; it moved slowly along as he proceeded up the side of the lake, and at last he saw it glimmer through the trees, and stop at some distance from the place where he then was. He supposed it some piece of bridal merriment, and pushed on his horse that he might be a spectator of the scene; but he was a good deal shocked, on approaching the spot, to find it proceed from the torch of a person clothed in the dress of an attendant on a funeral, and accompanied by several others, who, like him, seemed to have been employed in the rites of sepulture.

On Mr. ———'s making enquiry who was the person they had been burying? one of them, with an accent more mournful than is common to their profession, answered, "Then you knew not *Ma-* "*demoiselle*, sir?—you never beheld a lovelier"— 'LA ROCHE!' exclaimed he in reply—"Alas! it "was she indeed!"—The appearance of surprise and grief which his countenance assumed, attracted the notice of the peasant with whom he talked.— He came up closer to Mr. ———; "I perceive, "sir, you were acquainted with *Mademoiselle* LA "ROCHE."—'Acquainted with her!—Good God! '—when—how—where did she die?—Where is 'her father?'—"She died, sir, of heart-break, I "believe; the young gentleman to whom she was "soon to have been married, was killed in a duel "by a French officer, his intimate companion, "and to whom, before their quarrel, he had often "done the greatest favours. Her worthy father "bears her death as he has often told us a Chris- "tian should; he is even so composed as to be "now in his pulpit, ready to deliver a few exhor- "tations to his parishioners, as is the custom with "us on such occasions:—Follow me, sir, and you "shall hear him."—He followed the man without answering.

The church was dimly lighted, except near the pulpit where the venerable LA ROCHE was seated. His people were now lifting up their voices in a psalm to that Being whom their pastor had taught them ever to bless and to revere. LA ROCHE sat, his figure bending gently forward, his eyes half-closed, lifted up in silent devotion. A lamp placed near him threw its light strong on his head, and marked the shadowy lines of age across the pale- ness of his brow, thinly covered with grey hairs.

The music ceased;—LA ROCHE sat for a mo- ment, and nature wrung a few tears from him. His people were loud in their grief. Mr. ———

was not less affected than they.—LA ROCHE arose. ——"Father of Mercies!" said he, "forgive these "tears; assist thy servant to lift up his soul to "thee; to lift to thee the souls of thy people! "my friends! it is good so to do: at all seasons it "is good; but in the days of our distress, what a "privilege it is! Well saith the sacred book, '*Trust in the Lord*; *at all times trust in the Lord*.' "When every other support fails us, when the "fountains of worldly comfort are dried up, let "us then seek those living waters which flow from "the throne of God.—'Tis only from the belief of "the goodness and wisdom of a Supreme Being, "that our calamities can be borne in that manner "which becomes a man. Human wisdom is here "of little use; for, in proportion as it bestows "comfort, it represses feeling, without which we "may cease to be hurt by calamity, but we shall "also cease to enjoy happiness.—I will not bid "you be insensible, my friends! I cannot, I can-"not, if I would" (his tears flowed afresh)— "I feel too much myself, and I am not ashamed "of my feelings; but therefore may I the more "willingly be heard; therefore have I prayed to "God to give me strength to speak to you; to "direct you to him, not with empty words, but "with these tears; not from speculation, but "from experience,—that while you see me suffer, "you may know also my consolation.

"You behold the mourner of his only child, "the last earthly stay and blessing of his declining "years! such a child too!—It becomes not me "to speak of her virtues; yet it is but gratitude "to mention them, because they were exerted "towards myself.——Not many days ago you "saw her young, beautiful, virtuous, and happy;— "ye who are parents will judge of my felicity "then,—ye will judge of my affliction now. But "I look towards him who struck me; I see the

" hand of a father amidst the chastenings of my " God.—Oh! could I make you feel what it is to " pour out the heart, when it is pressed down with " many sorrows, to pour it out with confidence to " him, in whose hands are life and death, on " whose power awaits all that the first enjoys, and " in contemplation of whom disappears all that " the last can inflict!—For we are not as those " who die without hope; we know that our re- " deemer liveth,—that we shall live with him, " with our friends, his servants, in that blessed " land where sorrow is unknown, and happiness " is endless as it is perfect.—Go, then, mourn not " for me; I have not lost my child: but a little " while, and we shall meet again never to be se- " parated.—But ye are also my children: would " ye that I should not grieve without comfort?— " So live as she lived: that, when your death " cometh, it may be the death of the righteous, " and your latter end like his."

Such was the exhortation of LA ROCHE, his audience answered it with their tears. The good old man had dried up his at the altar of the lord; his countenance had lost its sadness and assumed the glow of faith and of hope.—Mr. ——— followed him into his house.—The inspiration of the pulpit was past; at sight of him the scenes they had last met in, rushed again on his mind; LA ROCHE threw his arms round his neck, and watered it with his tears. The other was equally affected, they went together, in silence, into the parlour where the evening service was wont to be performed.—The curtains of the organ were open; LA ROCHE started back at the sight.—" Oh! my friend!" said he, and his tears burst forth again. Mr. ——— had now recollected himself; he stept forward, and drew the curtains close.—The old man wiped off his tears, and taking his friend's hand, " You " see my weakness," said he, " 'tis the weakness

" of humanity; but my comfort is not therefore " lost."——' I heard you,' said the other, ' in the ' pulpit; I rejoice that such consolation is your's!' ——" It is, my friend," said he, " and I trust I " shall ever hold it fast;—if there are any who " doubt our faith, let them think of what im- " portance religion is to calamity, and forbear to " weaken its force; if they cannot restore our " happiness, let them not take away the solace of " our affliction."

Mr. ———'s heart was smitten;——and I have heard him, long after, confess that there were moments when the remembrance overcame him, even to weakness; when, amidst all the pleasures of philosophical discovery, and the pride of literary fame, he recalled to his mind the venerable figure of the good LA ROCHE, and wished that he had never doubted.

When DARIUS offered ALEXANDER ten thousand talents to divide ASIA equally with him, he answered, ' The earth cannot bear two suns, nor ' ASIA two kings.'—PARMENIO, a friend of ALEXANDER's, hearing the great offers DARIUS had made, said, " Were I ALEXANDER I would " accept them." ' So would I,' replied ALEXANDER, ' were I PARMENIO.'

He only is bright who shines by himself.

Fly the pleasure that will bite to-morrow.

Better suffer a great evil than do a little one.

What is often termed shyness, is nothing more than refined sense, and an indifference to common observations.

The lips of talkers will be telling such things as pertain not unto them; but the words of such as have understanding are weighed in a balance. The heart of fools is in their mouth; but the tongue of the wise is in their heart.

THE CHOICE OF HERCULES.

WHEN HERCULES was in that part of his youth, in which it was natural for him to consider what course of life he ought to pursue, he one day retired into a desart, where the silence and solitude of the place very much favoured his meditations. As he was musing on his present condition, and very much perplexed in himself on the state of life he should choose, he saw two women, of a larger stature than ordinary, approaching towards him. One of them had a very noble air, and graceful deportment; her beauty was natural and easy, her person clean and unspotted, her eyes cast towards the ground with an agreeable reserve, her motion and behaviour full of modesty, and her raiment as white as snow. The other had a great deal of health and floridness in her countenance, which she had helped with an artificial white and red; and she endeavoured to appear more graceful than ordinary in her mein, by a mixture of affectation in all her gestures. She had a wonderful confidence and assurance in her looks, and all the variety of colours in her dress, that she thought were the most proper to shew her complexion to advantage. She cast her eyes upon herself, then turned them on those that were present, to see how they liked her, and often looked on the figure she made in her own shadow. Upon her nearer approach to HERCULES, she stepped before the other lady, who came forward with a regular, composed carriage, and running up to him, accosted him after the following manner:

"My dear HERCULES," said she, "I find you "are very much divided in your thoughts upon "the way of life that you ought to choose: be "my friend, and follow me; I will lead you into "the possession of PLEASURE, and out of the "reach of PAIN, and remove you from all the

" noise and disquietude of business. The affairs " of either war or peace shall have no power to " disturb you. Your whole employment shall be " to make your life easy, and to entertain every " sense with its proper gratifications. Sumptuous " tables, beds of roses, clouds of perfumes, concerts " of music, crowds of beauties, are all in readiness " to receive you. Come along with me into this " region of delights, this world of pleasure, and " bid farewel for ever to care, to pain, to business."

HERCULES, hearing the lady talk after this manner, desired to know her name: to which she answered, " My friends, and those who are well " acquainted with me, call me HAPPINESS; but " my enemies, and those who would injure my " reputation, have given me the name of PLEA- " SURE."

By this time the other lady was come up, who addressed herself to the young hero in a very different manner:—' HERCULES,' says she, ' I offer ' myself to you, because I know you are descended ' from the gods, and give proofs of that descent, ' by your love to VIRTUE, and application to the ' studies proper for your age. This makes me ' hope that you will gain, both for yourself and ' me, an immortal reputation. But before I invite ' you into my society and friendship, I will be ' open and sincere with you; and must lay this ' down as an established truth, that there is nothing ' truly valuable, which can be purchased without ' pains and labour. The gods have set a price ' upon every real and noble pleasure. If you ' would gain the favour of the Deity, you must ' be at the pains of worshipping him; if the friend- ' ship of good men, you must study to oblige ' them; if you would be honoured by your coun- ' try, you must take care to serve it: in short, if ' you would be eminent in war or peace, you must

'become master of all the qualifications that can 'make you so. These are the only terms and conditions upon which I can propose HAPPINESS.'

The Goddess of Pleasure here broke in upon her discourse: "You see," said she, "HERCULES, "by her own confession, the way to her pleasures "is long and difficult; whereas, that which I pro- "pose is short and easy." 'Alas!' said the other lady, whose visage glowed with passion, made up of scorn and pity, 'what are the pleasures you 'propose? To eat before you are hungry, drink 'before you are athirst, sleep before you are tired; 'to gratify appetites before they are raised, and 'raise such appetites as Nature never planted. 'You never heard the most delicious music, which 'is the praise of one's-self; nor saw the most 'beautiful object, which is the work of one's own 'hands. Your votaries pass away their youth in 'a dream of mistaken pleasures; while they are 'hoarding up anguish, torment, and remorse, for 'old age.

'As for me, I am the friend of gods, and of 'good men; an agreeable companion to the arti- 'zan; an household guardian to the fathers of 'families; a patron and protector of servants; an 'associate in all true and generous friendships. 'The banquets of my votaries are never costly, 'but always delicious; for none eat or drink at 'them who are not invited by hunger and thirst. 'Their slumbers are sound, and their wakings 'cheerful. My young men have the pleasure of 'hearing themselves praised by those who are in 'years; and those who are in years of being 'honoured by those who are young. In a word, 'my followers are favoured by the gods, beloved 'by their acquaintance, esteemed by their country, 'and, after the close of their labours, honoured by 'posterity.'

We know, by the life of this memorable hero, to which of these two ladies he gave up his heart; and, I believe, every one who reads this, will do him the justice to approve his choice.

To labour, and to be content with that a man hath, is a sweet life.

Be at peace with many; nevertheless have but one counsellor of a thousand.

Let reason go before every enterprize, and counsel before every action.

No man hath a thorough taste of PROSPERITY, to whom ADVERSITY never happened.

Marry your son when you will, your daughter when you can.

A covetous man, like a dog in a wheel, roasts meat for others to eat.

Where the hedge is lowest all men go over.

Look not on pleasures as they come, but go.

A pennyworth of ease is worth a penny at all times.

Beware of the geese when the fox preaches.

A very honest gentleman came a few years since to RICHARDSON the painter, and amongst other discourse, with abundance of civility invited him to his house. "I have," said he, "a picture by "RUBENS; it is a rare good one; there is little "HOWARD t'other day came to see it, and says it "is a copy; if any one dares to say that picture "is a copy, *I will break his head!* Pray, Mr. "RICHARDSON, will you do me the favour to "come and *give me your real opinion of it?*"

Opportunity makes the thief.

Prosperity gains friends, and adversity tries them.

Every one living is cut down by death, happy the man who is mowed down green.

THE STORY OF A DISABLED SOLDIER.

NO observation is more common, and at the same time more true, than, "That one half "the world are ignorant how the other half lives." The misfortunes of the great are held up to engage our attention; are enlarged upon in tones of declamation; and the world is called upon to gaze at the noble sufferers: the great, under the pressure of calamity, are conscious of several others sympathizing with their distress; and have, at once, the comfort of admiration and pity.

There is nothing magnanimous in bearing misfortunes with fortitude, when the whole world is looking on: men in such circumstances will act bravely, even from motives of vanity; but he who, in the vale of obscurity, can brave adversity; who without friends to encourage, acquaintance to pity, or even without hope to alleviate his misfortunes, can behave with tranquillity and indifference, is truly great; whether peasant or courtier, he deserves admiration, and should be held up for our imitation and respect.

While the slightest inconveniencies of the great are magnified into calamities; while tragedy mouths out their sufferings in all the strains of eloquence, the miseries of the poor are entirely disregarded; and yet some of the lower ranks of people undergo more real hardships in one day, than those of a more exalted station suffer in their whole lives. It is inconceivable what difficulties the meanest of our common sailors and soldiers endure without murmuring or regret; without passionately declaiming against Providence, or calling their fellows to be gazers on their intrepidity. Every day is to them a day of misery, and yet they entertain their hard fate without repining.

With what indignation do I hear an OVID, a CICERO, or a RABUTIN, complain of their mis-

fortunes and hardships, whose greatest calamity was that of being unable to visit a certain spot of earth, to which they had foolishly attached an idea of happiness! Their distresses were pleasures, compared to what many of the adventuring poor every day endure without murmuring. They ate, drank, and slept; they had slaves to attend them; and were sure of subsistence for life: while many of their fellow-creatures are obliged to wander without a friend to comfort or assist them, and even without shelter from the severity of the season.

I have been led into these reflections from accidentally meeting, some days ago, a poor fellow, whom I knew when a boy, dressed in a sailor's jacket, and begging at one of the outlets of the town with a wooden leg. I knew him to have been honest and industrious when in the country, and was curious to learn what had reduced him to his present situation. Wherefore, after having given him what I thought proper, I desired to know the history of his life and misfortunes, and the manner in which he was reduced to his present distress. The disabled soldier, for such he was, though dressed in a sailor's habit, scratching his head, and leaning on his crutch, put himself into an attitude to comply with my request, and gave me his history as follows:—

"As for my misfortunes, master, I can't pre-
"tend to have gone through any more than other
"folk; for, except the loss of my limb, and my
"being obliged to beg, I don't know any reason,
"thank heaven, that I have to complain: there
"is BILL TIBBS, of our regiment, he has lost
"both his legs, and an eye to boot; but, thank
"heaven, it is not so bad with me yet.

"I was born in SHROPSHIRE; my father was
"a labourer, and died when I was five years old;
"so I was put upon the parish. As he had been

" a wandering sort of a man, the parishioners " were not able to tell to what parish I belonged, " or where I was born, so they sent me to another " parish, and that parish sent me to a third. " I thought in my heart they kept sending me " about so long, that they would not let me be " born in any parish at all; but at last, however, " they fixed me. I had some disposition to be " a scholar, and was resolved, at least, to know " my letters; but the master of the workhouse " put me to business as soon as I was able to " handle a mallet, and here I lived an easy kind " of life for five years. I only wrought ten hours " in the day, and had my meat and drink pro- " vided for my labour. It is true, I was not suf- " fered to stir out of the house, for fear, as they " said, I should run away. But what of that? " I had the liberty of the whole house, and the " yard before the door, and that was enough for " me. I was then bound out to a farmer, where " I was up both early and late; but I ate and " drank well, and liked my business well enough, " till he died, when I was obliged to provide " for myself; so I was resolved to go seek my " fortune.

" In this manner I went from town to town, " worked when I could get employment, and " starved when I could get none: when happening " one day to go through a field belonging to a " justice of peace, I spy'd a hare crossing the path " just before me; and I believe the devil put it in " my head to fling my stick at it:—Well, what " will you have on't? I killed the hare, and was " bringing it away, when the JUSTICE himself met " me: he called me a poacher and a villain, and, " collaring me, desired I would give an account " of myself. I fell upon my knees, begged his " worship's pardon, and began to give a full ac- " count of all that I knew of my breed, seed, and

" generation; but, though I gave a very true ac-
" count, the JUSTICE said I could give no account;
" so I was indicted at sessions, found guilty of
" being poor, and sent up to LONDON to Newgate,
" in order to be transported as a vagabond.

" People may say this and that of being in jail,
" but, for my part, I found NEWGATE as agree-
" able a place as ever I was in in all my life. I had
" my belly-full to eat and drink, and did no work
" at all. This kind of life was too good to last for
" ever; so I was taken out of prison, after five
" months, put on board a ship, and sent off, with
" two hundred more, to the plantations. We had
" but an indifferent passage, for, being all confined
" in the hold, more than an hundred of our people
" died for want of sweet air; and those that re-
" mained were sickly enough, God knows. When
" we came ashore, we were sold to the planters,
" and I was bound for seven years more. As I was
" no scholar, for I did not know my letters, I was
" obliged to work among the negroes; and I served
" out my time, as in duty bound to do.

" When my time was expired, I worked my pas-
" sage home, and glad I was to see OLD ENGLAND
" again, because I loved my country. I was
" afraid, however, that I should be indicted for
" a vagabond once more, so I did not much care
" to go down into the country, but kept about
" the town, and did little jobs when I could get
" them.

" I was very happy in this manner for some
" time, till one evening, coming home from work,
" two men knocked me down, and then desired
" me to stand. They belonged to a press-gang.
" I was carried before the JUSTICE, and, as
" I could give no account of myself, I had my
" choice left, whether to go on board a man of
" war, or list for a soldier: I chose the latter;
" and, in this post of a gentleman, I served two

" campaigns in FLANDERS—was at the battles of " VAL and FONTENOY, and received but one " wound, through the breast here; but the doctor " of our regiment soon made me well again.

" When the peace came on I was discharged; " and, as I could not work, because my wound " was sometimes troublesome, I listed for a land- " man in the EAST INDIA COMPANY'S service. " I have fought the FRENCH in six pitched bat- " tles; and I verily believe, that, if I could read " or write, our CAPTAIN would have made me " a CORPORAL. But it was not my good fortune " to have any promotion, for I soon fell sick, and " so got leave to return home again, with FORTY " POUNDS in my pocket. This was at the be- " ginning of the present war, and I hoped to be " set on shore, and to have the pleasure of " spending my money; but the government " wanted men, and so I was pressed for a sailor " before ever I could set foot on shore.

" The BOATSWAIN found me, as he said, an " obstinate fellow: he swore he knew that I un- " derstood my business well, but that '*I shammed* ' *Abraham, to be idle*:' but, God knows, I knew " nothing of sea-business; and he beat me without " considering what he was about. I had still, " however, my FORTY POUNDS, and that was " some comfort to me under every beating; and " the money I might have had to this day, but " that our ship was taken by the FRENCH, and " so I lost all.

" Our crew was carried into BREST, and many " of them died, because they were not used to " live in a jail; but, for my part, it was nothing " to me, for I was seasoned.—One night, as I was " asleep on the bed of boards, with a warm " blanket about me, for I always loved to lie well, " I was awakened by the BOATSWAIN, who had " a dark lanthorn in his hand: ' JACK,' " says he

" to me," ' will you knock out the French cen-
' tries' brains?' " I don't care, says I, striving
" to keep myself awake, if I lend a hand."
' Then follow me,' " says he," ' and I hope we
' shall do business.' " So up I got, and tied my
" blanket, which was all the clothes I had, about
" my middle, and went with him to fight the
" FRENCHMEN. I hate the FRENCH, because
" they are all slaves, and wear wooden shoes.

" Though we had no arms, ONE Englishman is
" able to beat FIVE French at any time; so we
" went down to the door, where both the centries
" were posted, and, rushing upon them, seized
" their arms in a moment, and knocked them
" down. From thence nine of us ran together to
" the quay, and, seizing the first boat we met, got
" out of the harbour, and put to sea. We had not
" been here three days before we were taken up
" by the DORSET privateer, who were glad of so
" many good hands, and we consented to run our
" chance. However, we had not as much luck
" as we expected. In three days we fell in with
" the POMPADOUR privateer, of FORTY GUNS,
" while we had but TWENTY THREE; so to it we
" went, yard-arm and yard-arm. The fight lasted
" for three hours, and I verily believe we should
" have taken the FRENCHMAN, had we but had
" some more men left behind; but, unfortunately,
" we lost all our men just as we were going to get
" the victory.

" I was once more in the power of the
" FRENCH, and I believe it would have gone hard
" with me had I been brought back to BREST;
" but, by good fortune, we were retaken by the
" VIPER. I had almost forgot to tell you that, in
" that engagement, I was wounded in two places;
" I lost four fingers off the left hand, and my leg
" was shot off. If I had had the good fortune to
" have lost my leg and use of my hand on board

" a king's ship, and not a-board a privateer, " I should have been entitled to clothing and " maintenance during the rest of my life! but that " was not my chance: one man is born with a " silver spoon in his mouth, and another with " a wooden ladle. However, blessed be God, " I enjoy good health, and will for ever love " LIBERTY and OLD ENGLAND.—LIBERTY, " PROPERTY, and OLD ENGLAND, for ever— " huzza!"

Thus saying, he limped off, leaving me in admiration at his intrepidity and content; nor could I avoid acknowledging, that an habitual acquaintance with misery serves better than philosophy to teach us to despise it.

Pardon others but not thyself.

THREE may keep counsel if TWO be away.

He that lies in bed all a summer's morning loses the chief pleasure of the day: he that gives up his youth to indolence undergoes a loss of the same kind.

An absolute prince never loves any but absolute scoundrels. You must give way to an absolute prince and to a blind man.

A king can make a man honourable and right honourable; but he cannot make him a man of honour.

GLAREANUS being asked how he lived, replied, " I live like a nobleman: I eat and drink, and am " in debt."

There are persons who set out vigorously, but soon flag and go back; like a star which promises rain, and immediately leaves the sky clear. In this class may be denominated those who make great promises which they have neither fortitude nor steadiness enough to put in practise.

WHATEVER VIOLATES NATURE CANNOT AFFORD TRUE PLEASURE.

CONSULT your whole nature. Consider yourselves not only as sensitive, but as rational beings; not only as rational, but social; not only as social, but immortal. Whatever violates your nature in any of these respects, cannot afford true pleasure; any more than that which undermines an essential part of the vital system can promote health. For the truth of this conclusion, we appeal not merely to the authority of religion, nor to the testimony of the aged, but to yourselves, and your own experience. We ask, whether you have not found, that, in a course of criminal excess, your pleasure was more than compensated by succeeding pain? Whether, if not from every particular instance, yet from every habit, at least, of unlawful gratification, there did not spring some thorn to wound you; there did not arise some consequence to make you repent of it in the issue? How long will you repeat the same round of pernicious folly, and tamely expose yourselves to be caught in the same snare? If you have any consideration, or any firmness left, avoid temptations, for which you have found yourselves unequal, with as much care as you would shun pestilential infection. Break off all connections with the loose and profligate. By the unhappy excesses of irregular pleasures in youth, how many amiable dispositions are corrupted or destroyed? How many rising capacities and powers are suppressed? How many flattering hopes of parents and friends are totally extinguished? Who but must drop a tear over human nature, when he beholds that morning, which arose so bright, overcast with such untimely darkness; that good-humour, which once captivated all hearts: that vivacity, which sparkled

in every company; those abilities, which were fitted for adorning the highest stations; all sacrificed at the shrine of low sensuality: and one who was formed for running the fair career of life in the midst of public esteem, cut off by his vices at the beginning of his course, or sunk for the whole of it into insignificancy and contempt!—These, O sinful pleasure, are thy trophies! It is thus that, co-operating with the foe of God and man, thou degradest human honour, and blastest the opening prospects of HUMAN FELICITY!

A liar begins with making FALSEHOOD appear like TRUTH, and ends with making TRUTH itself appear like FALSEHOOD.

MODESTY makes large amends for the pain it gives the persons who labour under it, by the prejudice it affords every worthy person in their favour.

SUPERSTITION is the spleen of the soul.

PARTY is the madness of many, for the gain of a few.

Some people will never learn any thing, for this reason—because they understand things too soon.

He who gives alms makes the very best use of his money.

When SORROW is asleep wake it not.

The child saith nothing but what is heard by the fire-side.

In bargains with the world, be always as cautious as if you were dealing with a knave: the honest man will commend your prudence, and the cheat will have no opportunity of deceiving you. Thus you will act upon the great principle, that prevention is better than detection, and thereby diminish the number of rogues, who are always encouraged by the negligence of mankind.

BON TON:

A DIALOGUE BETWEEN MERCURY AND A MODERN FINE LADY.

MRS. MODISH.—Indeed, MR. MERCURY, I cannot have the pleasure of waiting upon you now, I am engaged, absolutely engaged.

MERCURY.—I know you have an amiable affectionate husband, and several fine children: but you need not be told, that neither conjugal attachments, maternal affections, nor even the care of a kingdom's welfare, or a nation's glory, can excuse a person who has received a summons to the realms of death. If the grim messenger was not as peremptory as unwelcome, CHARON would not get a passenger (except now and then an hypochondriacal Englishman) once in a century. You must be content to leave your husband and family, and pass the STYX.

MRS. MODISH.—I did not mean to insist on any engagement with my husband and children; I never thought myself engaged to them. I had no engagements but such as were common to women of my rank. Look on my chimney-piece, and you will see I was engaged to the play on Mondays, balls on Tuesdays, the opera on Saturdays, and to card assemblies the rest of the week, for two months to come; and it would be the rudest thing in the world not to keep my appointments. If you will stay for me till the summer season I will wait upon you with all my heart. Perhaps the Elysian fields may be less detestable than the country in our world. Pray, have you a fine VAUXHALL and RANELAGH? I think I should not dislike drinking the LETHE waters, when you have a full season.

MERCURY.—Surely you could not like to drink the waters of oblivion, who have made PLEASURE

the business, end, and aim of your life! It is good to drown cares; but who would wash away the remembrance of a life of gaiety and pleasure?

MRS. MODISH.—Diversion was indeed the business of my life; but as to pleasure, I have enjoyed none since the novelty of my amusements was gone off. Can one be pleased with seeing the same thing over and over again? Late hours and fatigue gave me the vapours, spoiled the natural cheerfulness of my temper, and even in youth wore away my youthful vivacity.

MERCURY.—If this way of life did not give you pleasure, why did you continue in it? I suppose you did not think it was very meritorious?

MRS. MODISH.—I was too much engaged to think at all: so far indeed my manner of life was agreeable enough. My friends always told me diversions were necessary, and my doctor assured me dissipation was good for my spirits; my husband insisted that it was not; and you know that one loves to oblige one's friends, comply with one's doctor, and contradict one's husband; and besides, I was ambitious to be thought *du bon ton*.

MERCURY.—*Bon ton!* What's that, madam? Pray define it.

MRS. MODISH.—Oh, sir, excuse me; it is one of the privileges of the *bon ton* never to define or be defined. It is the child and the parent of jargon. It is—I can never tell you what it is; but I will try to tell you what it is not. In conversation it is not WIT, in manners it is not POLITENESS; in behaviour it is not ADDRESS; but it is a little like them all. It can only belong to people of a certain rank, who live in a certain manner, with certain persons who have not certain virtues, and who have certain vices, and who inhabit a certain part of the town. Like a place by courtesy, it gets an higher rank than the per-

son can claim, but which those who have a legal title to precedency dare not dispute, for fear of being thought not to understand the rules of politeness. Now, sir, I have told you as much as I know of it, though I have admired and aimed at it all my life.

MERCURY.—Then, madam you have wasted your time, faded your beauty, and destroyed your health, for the laudable purposes of contradicting your husband, and being this something and this nothing called the *bon ton*.

MRS. MODISH.—What would you have had me do?

MERCURY.—I will follow your mode of instructing: I will tell you what I would not have had you do. I would not have had you sacrifice your TIME, your REASON, and your DUTIES to FASHION and FOLLY. I would not have had you neglect your husband's happiness, and your childrens' education.

MRS. MODISH.—As to my daughters' education, I spared no expence, they had a DANCING-MASTER, MUSIC-MASTER, and DRAWING-MASTER, and a FRENCH GOVERNESS to teach them behaviour and the French language.

MERCURY.—So their religion, sentiments, and manners, were to be learnt from a DANCING-MASTER, MUSIC-MASTER, and a CHAMBER-MAID! perhaps they might prepare them to catch the *bon ton*. Your daughters' must have been so educated as to fit them to be wives without conjugal affection, and mothers without maternal care. I am sorry for the sort of life they are commencing, and for that which you have just concluded. MINOS is a sour old gentleman, without the least smattering of the *bon ton*; and I am in a fright for you. The best thing I can advise you is, to do in this world as you did in the other, keep happiness in your view, but never take the

road that leads to it. Remain on this side STYX; wander about without end or aim; look into the Elysian fields, but never attempt to enter into them, lest MINOS should push you into TARTARUS: for duties neglected may bring on a sentence not much less severe than crimes committed.

That suit is best that best fits me.

When POVERTY comes in at the door, LOVE leaps out at the window.

The failings of good men are commonly more published in the world than their good deeds; and one fault of a deserving man shall meet with more reproaches, than all his virtues praise: such is the force of ill-will and ill-nature.

There cannot be a greater treachery, than first to raise a confidence, and then deceive it.

By others faults wise men correct their own.

The cure of a proud man is performed by driving out his buzzing fly, and taking Satan out of his nostrils.

He who wants good sense is unhappy in having learning; for he has thereby more ways of exposing himself.

It is the infirmity of little minds, to be taken with every appearance, and dazzled with every thing that sparkles; but great minds have but little admiration, because few things appear new to them.

Fools build houses, and wise men buy them, or live in them.

The second blow, or second ill-word, makes the quarrel.

He that is truly polite, knows how to contradict with respect, and to please without adulation; and is equally remote from an insipid complaisance, and a low familiarity.

THE STORY OF LE FEVRE.

IT was sometime in the summer of that year in which DENDERMOND was taken by the allies,—which was about seven years before my father came into the country,—and about as many after the time that my uncle TOBY and TRIM had privately decamped from my father's house in town, in order to lay some of the finest sieges to some of the finest fortified cities in Europe.—When my uncle TOBY was one evening getting his supper, with TRIM sitting behind him at a small side board;—the landlord of a little inn in the village came into the parlour, with an empty phial in his hand, to beg a glass or two of sack; "'tis for a poor gentleman,—I think, of the "army," said the landlord, "who was taken ill "at my house four days ago, and has never held "up his head since, or had a desire to taste any "thing till just now, that he has a fancy for a "glass of sack and a thin toast."—'*I think*,' said he, taking his hand from his forehead, '*it would 'comfort me.*'—

—"If I could neither beg, borrow, nor buy such "a thing," —added the landlord,—"I would "almost steal it for the poor gentleman, he is so "ill.—I hope in God he will still mend," continued he—"we are all of us concerned for "him."

'Thou art a good-natured soul, I will answer for 'thee,' cried my uncle TOBY; 'and thou shalt 'drink the poor gentleman's health in a glass of 'sack thyself,—and take a couple of bottles with 'my service, and tell him he is heartily welcome 'to them, and to a dozen more, if they will do 'him good.'

'Though I am persuaded,' said my uncle TOBY, as the landlord shut the door, 'he is a very com-'passionate fellow—TRIM,—yet I cannot help

'entertaining an high opinion of his guest too; 'there must be something more than common 'in him, that in so short a time should win so much 'upon the affections of his host;'—"and of his "whole family," added the corporal, "for they "are all concerned for him."—'Step after him,' said my uncle TOBY,—'do, TRIM,—and ask if he 'knows his name.'

"I have quite forgot it, truly," said the landlord, coming back into the parlour with the corporal,—"but I can ask his son again:——'Has 'he a son with him, then?' said my uncle TOBY. "A boy," replied the landlord, "of about eleven "or twelve years of age;—but the poor creature "has tasted almost as little as his father; he does "nothing but mourn and lament for him night and "day;—he has not stirred from the bed-side "these two days."

My uncle TOBY laid down his knife and fork, and thrust his plate from before him, as the landlord gave him the account; and TRIM, without being ordered, took away without saying one word, and, in a few minutes after, brought him his pipe and tobacco.

—'Stay in the room a little,' says my uncle TOBY,—

'TRIM!'—said my uncle TOBY, after he had lighted his pipe, and smoked about a dozen whiffs —TRIM came in front of his master, and made his bow;—my uncle TOBY smoked on and said no more.——'Corporal!' said my uncle TOBY—the corporal made his bow.—My uncle TOBY proceeded no farther, but finished his pipe.

'TRIM!' said my uncle TOBY, 'I have a pro-'ject in my head, as it is a bad night, of wrapping 'myself up warm in my roquelaure, and paying 'a visit to this poor gentleman.'—"Your honour's "roquelaure," replied the corporal, "has not once "been had on, since the night before your honour

" received your wound, when we mounted guard " in the trenches before the gate of ST. NI- " CHOLAS;—and, besides, it is so cold and rainy " a night, that what with the roquelaure and what " with the weather, 'twill be enough to give your " honour your death, and bring on your honour's " torment in your groin,"—'I fear so,' replied my uncle TOBY; 'but I am not at rest in my 'mind, TRIM, since the account the landlord has 'given me.—I wish I had not known so much of 'this affair'—added my uncle TOBY,—'or that 'I had known more of it:—How shall we manage 'it?'—" Leave it, an't please your honour, to me," quoth the corporal;—" I'll take my hat and " stick, and go to the house and reconnoitre, and " act accordingly; and I will bring your honour " a full account in an hour."—'Thou shalt go, 'TRIM,' said my uncle TOBY, 'and here's a shil- 'ling for thee to drink with his servant.'—" I shall " get it all out of him," said the corporal shutting the door.

My uncle TOBY filled his second pipe; and had it not been, that he now and then wandered from the point, with considering whether it was not full as well to have the curtain of the tennaile a straight line as a crooked one,—he might be said to have thought of nothing else but poor LE FEVRE and his boy, the whole time he smoked it.

It was not till my uncle TOBY had knocked the ashes out of his third pipe, that corporal TRIM returned from the inn, and gave him the following account:

" I despaired at first," said the corporal, " of " being able to bring back your honour any kind " of intelligence concerning the poor sick lieu- " tenant."—'Is he in the army, then?' said my uncle TOBY.—" He is," said the corporal!—'And in what regiment?' said my uncle TOBY—

" I'll tell your honour," replied the corporal, " every thing straight forwards, as I learnt it." —'Then, TRIM, I'll fill another pipe,' said my uncle TOBY, 'and not interrupt thee till thou hast 'done; so sit down at thy ease, TRIM, in the 'window-seat, and begin thy story again.' The corporal made his old bow, which generally spoke as plain as a bow could speak it.—" *Your honour* " *is good:*"—And having done that, he sat down as he was ordered,—and began the story to my uncle TOBY over again, in pretty near the same words:

" I despaired at first," said the corporal, " of " being able to bring back any intelligence to " your honour, about the lieutenant and his son; " for when I asked where his servant was, from " whom I made myself sure of knowing every " thing which was proper to be asked"—'That's 'a right distinction TRIM,' said my uncle TOBY. —" I was answered, an' please your honour, that " he had no servant with him;—that he had come " to the inn with hired horses, which upon finding " himself unable to proceed, (to join, I suppose " the regiment) he had dismissed the morning " after he came.—'*If I get better, my dear*,' " said " he, as he gave his purse to his son to pay the " man,—'*we can hire horses from hence*,'—'But 'alas! the poor gentleman will never get from 'hence,' " said the landlady to me,"—'for I 'heard the death-watch all night long:—and 'when he dies, the youth, his son, will certainly 'die with him: for he is broken-hearted already.'

" I was hearing this account," continued the corporal, " when the youth came into the kitch- " en, to order the thin toast the landlord spoke " of;—'but *I will do it for my father myself*,' said " the youth.—Pray let me save you the trouble, " young gentleman, said I, taking up a fork for " the purpose, and offering him my chair to sit

" down upon by the fire whilst I did it.—' *I* ' *believe, sir,*' " said he, very modestly," ' *I can* ' *please him best myself.*'—" I am sure, said I, his " honour will not like the toast the worse for being " toasted by an old soldier.—The youth took " hold of my hand, and instantly burst into tears." —' Poor youth!' said my uncle TOBY,—' he has ' been bred up from an infant in the army, and ' the name of soldier, TRIM, sounded in his ears ' like the name of a friend;—I wish I had him ' here.'

———" I never in the longest march," said the corporal, " had so great a mind to my dinner, " as I had to cry with him for company:—What " could be the matter with me, an't please your " honour?" ' Nothing in the world, TRIM,' said my uncle TOBY, blowing his nose,—' but that ' thou art a good-natured fellow.'

" When I gave him the toast," continued the corporal, " I thought it was proper to tell him " I was CAPTAIN SHANDY'S servant, and that " your honour (though a stranger) was extremely " concerned for his father;—and that if there was " any thing in your house or cellar,"—(' and thou ' might'st have added my purse too,' said my uncle TOBY, ' he was heartily welcome to it:)'—" he made " a very low bow, (which was meant to your ho- " nour,) but no answer,—for his heart was full, so " he went up stairs with the toast:—I warrant you, " my dear, said I, as I opened the kitchen-door, " your father will be well again.—MR. YORICK'S " curate was smoking a pipe by the kitchen fire— " but said not a word, good or bad, to comfort the " youth.—I thought it was wrong," added the cor- poral.—' I think so too,' said my uncle TOBY.

" When the lieutenant had taken his glass of " sack and toast, he felt himself a little revived, " and sent down into the kitchen, to let me know, " that in about ten minutes he would be glad if

" I would step up stairs.—' I believe,' said the " landlord, ' he is going to say his prayers,—for ' there was a book laid upon the chair by his bed- ' side; and as I shut the door I saw his son take ' up a cushion.'—

' I thought,' said the curate, ' that you gentle- ' men of the army, MR. TRIM, never said your ' prayers at all.'—' *I heard the poor gentleman say his* ' *prayers last night*,' said the landlady, ' *very de-* ' *voutly, and with my own ears. or I could not have* ' *believed it.*'—' Are you sure of it?' " replied the " curate;—a soldier, an't please your reverence, " said I, prays as often, of his own accord, as a " parson;—and when he is fighting for his king, " and for his own life, and for his honour too, he has " the most reason to pray to God of any one in " the whole world."—' 'Twas well said of thee, ' TRIM,' said my uncle TOBY.—" But when a " soldier, said I, an' please your reverence, has " been standing for twelve hours together in the " trenches, up to his knees in cold water—or en- " gaged, said I, for months together, in long and " dangerous marches;—harassed, perhaps, in his " rear to-day; harassing others to-morrow:— " detached here;—countermanded there;—rest- " ing this night upon his arms;—beat up in his " shirt the next; benumbed in his joints;—per- " haps without straw in his tent to kneel on;—he " must say his prayers how and when he can.—I " believe, said I,—for I was piqued," quoth the corporal, " for the reputation of the army,—I be- " lieve, an't please your reverence, said I, that " when a soldier gets time to pray,—he prays as " heartily as a parson—though not with all his " fuss and hypocrisy."—' Thou should'st not have ' said that, TRIM,' said my uncle TOBY,—' for ' God only knows who is an hypocrite and who is ' not:—At the great and general review of us all, ' corporal, at the day of judgment, and not till

'then, it will be seen who has done their duties in 'this world,—and who has not, and we shall be 'advanced, TRIM, accordingly.'—" I hope we " shall," said TRIM.—'It is in the scripture,' said my uncle TOBY; 'and I will shew it thee to-mor-'row:—in the mean time we may depend upon 'it, TRIM, for our comfort,' said my uncle TOBY, 'that God Almighty is so good and just a gover-'nor of the world, that if we have but done our 'duties in it—it will never be enquired into, whether 'we have done them in a red coat or a black one:' —" I hope not," said the corporal.—'But go on, 'TRIM,' said my uncle TOBY, 'with thy story.'

" When I went up," continued the corporal, " into the lieutenant's room, which I did not do " till the expiration of the ten minutes,—he was " lying in his bed with his head raised upon his " hand, with his elbow upon the pillow, and a " clean white cambrick-handkerchief beside it:— " The youth was just stooping down to take up " the cushion, upon which I supposed he had " been kneeling—the book was laid upon the bed, " —and as he rose, in taking up the cushion with " one hand, he reached out his other to take it " away at the same time. 'Let it remain there, my 'dear,' said the lieutenant.

" He did not offer to speak to me, till I had " walked up close to his bed-side:—'if you are 'CAPTAIN SHANDY'S servant,' said he, 'you 'must present my thanks to your master, with my 'little boy's thanks along with them, for his court-'esy to me—if he was of LEVEN'S'—" said the " lieutenant,—I told him your honour was,—— 'Then,' said he, 'I served three campaigns with 'him in FLANDERS, and remember him—but 'tis 'most likely, as I had not the honour of any 'acquaintance with him, that he knows nothing 'of me.—You will tell him, however, that the 'person his good-nature has laid under obligations

'to him, is one LE FEVRE, a lieutenant in AN-'GUS's—but he knows me not,'—said he, a second "time, musing;—'possibly he may my story,' "—added he—'pray tell the captain, I was the 'ensign at BREDA whose wife was most unfortu-'nately killed with a musket-shot, as she lay in 'my arms in my tent.'—"I remember the story, "an't please your honour, said I, very well.—'Do you so?' said he, wiping his eyes with his "handkerchief,—'then well may I.'—In saying "this, he drew a little ring out of his bosom, "which seemed tied with a black ribband about "his neck, and kissed it twice.—'Here, BILLY,' "said he, the boy flew across the room to the "bed-side, and falling down upon his knee, took "the ring in his hand, and kissed it too,—then "kissed his father, and sat down upon the bed "and wept."

'I wish,' said my uncle TOBY, with a deep sigh, —'I wish TRIM, I was asleep.'

"Your honour," replied the corporal, "is too "much concerned;—shall I pour your honour out "a glass of sack to your pipe?"——'Do, TRIM,' —said my uncle TOBY.

'I remember,' said my uncle TOBY, sighing again, 'the story of the ensign and his wife, with 'a circumstance his modesty omitted;—and par-'ticularly well that he, as well as she, upon some 'account or other, I forget what, was universally 'pitied by the whole regiment;—but finish the 'story thou art upon;'—"'Tis finished already," said the corporal,—"For I could stay no longer,— "so wished his honour a good night; young LE "FEVRE rose from off the bed, and saw me to the "bottom of the stairs; and as we went down "together, told me, they had come from IRE-"LAND, and were on their route to join their "regiment in FLANDERS—but alas!" said the corporal,—"the lieutenant's last day's march is

over.—' Then what is to become of his poor boy?' cried my uncle TOBY.

It was to my uncle TOBY's eternal honour,—though I tell it only for the sake of those, who, when cooped in betwixt a natural and a positive law, know not for their souls which way in the world to turn themselves——That notwithstanding my uncle TOBY was warmly engaged at that time in carrying on the siege of DENDERMOND, parallel with the allies, who pressed theirs on so vigorously that they scarce allowed him time to get his dinner—that nevertheless he gave up DENDERMOND, though he had already made a lodgment in the counterscarp: and bent his whole thoughts towards the private distresses at the inn; and, except that he ordered the garden-gate to be bolted up, by which he might be said to have turned the siege of DENDERMOND into a blockade—he left DENDERMOND to itself,—to be relieved or not by the FRENCH king, as the FRENCH king thought good: and only considered how he himself should relieve the poor lieutenant and his son.

——That kind being, who is a friend to the friendless, shall recompense thee for this.

'Thou hast left this matter short,' said my uncle TOBY to the corporal, as he was putting him to bed,—'and I will tell thee in what, TRIM,—'In the first place, when thou madest an offer of 'my services to LE FEVRE,—as sickness and tra-'velling are both expensive, and thou knowest he 'was but a poor lieutenant, with a son to subsist 'as well as himself, out of his pay,—that thou 'didst not make an offer to him of my purse; 'because had he stood in need, thou knowest, 'TRIM, he had been as welcome to it as myself.'

——"Your honour knows," said the corporal, "I had no orders;"——'True,' quoth my uncle TOBY,—'thou didst very right, TRIM, as a soldier, '—but certainly very wrong as a man.

'In the second place, for which indeed thou 'hast the same excuse,' continued my uncle TOBY,—'when thou offeredst him whatever was 'in my house,—thou shouldst have offered him 'my house too:—A sick brother officer should 'have the best quarters, TRIM, and if we had him 'with us,—we could tend and look to him;—thou 'art an excellent nurse thyself, TRIM,—and what 'with thy care of him, and the old woman's, and 'his boy's, and mine together, we might recruit 'him again at once, and set him upon his legs.—

'In a fortnight or three weeks,' added my uncle TOBY, smiling,—'he might march.'—"He will "never march, an't please your honour, in the "world," said the corporal:—'He will march!' said my uncle TOBY, rising up from the side of the bed, with one shoe off:—"An't please your "honour," said the corporal, "he will never march "but to his grave:"—'He shall march!' cried my uncle TOBY, marching the foot which had a shoe on, though without advancing an inch—'he shall 'march to his regiment.'—"He cannot stand it," said the corporal.—'He shall be supported,' said my uncle TOBY.—"He'll drop at last," said the corporal, "and what will become of his boy?"—'He shall not drop,' said my uncle TOBY, firmly. —"Ah! well-a'day,—do what we can for him," said TRIM, maintaining his point, "the poor soul will "die:"—'He shall not die, by G—,' cried my uncle TOBY.

——The *accusing spirit*, which flew up to heaven's chancery with the oath, blushed as he gave it in—and the *recording angel*, as he wrote it down, dropp'd a tear upon the word, and blotted it out for ever.

——My uncle TOBY went to his bureau,—and put his purse into his breeches pocket; and having ordered the corporal to go early in the morning for a physician,—he went to bed, and fell asleep.

The sun looked bright the morning after to every eye in the village but LE FEVRE's and his afflicted son's; the hand of death press'd heavy upon his eye-lids,—and hardly could the wheel at the cistern turn round its circle,—when my uncle TOBY, who had rose up an hour before his wonted time, entered the lieutenant's room, and without preface or apology, sat himself down upon the chair, by the bed-side, and independently of all modes and customs, opened the curtains in the manner an old friend and brother officer would have done it, and asked him how he did,—how he had rested in the night,—what was his complaint,—where was his pain,—and what he could do to help him?—and, without giving him time to answer any one of the enquiries, went on and told him of the little plan which he had been concerting with the corporal the night before for him.

——'You shall go home directly, LE FEVRE,' said my uncle TOBY, 'to my house, and we'll send 'for a doctor to see what's the matter,—and we'll 'have an apothecary,—and the corporal shall be 'your nurse;—and I'll be your servant, LE FE-'VRE.'

There was a frankness in my uncle TOBY,—not the effect of familiarity,—but the cause of it,—which let you at once into his soul, and shewed you the goodness of his nature; to this, there was something in his looks, and voice, and manners superadded, which eternally beckoned to the unfortunate to come and take shelter under him; so that before my uncle TOBY had half finished the kind offers he was making to the father, had the son insensibly pressed up close to his knees, and had taken hold of the breast of his coat, and was pulling it towards him.—The blood and spirit of LE FEVRE, which were waxing cold and slow within him, and were retreating to their last citadel, the heart,—rallied back, the film forsook his eyes for a moment,

—he looked up wishfully in my uncle TOBY's face, —then cast a look upon his boy,—and that ligament, fine as it was,—was never broken.

Nature instantly ebb'd again,—the film returned to its place,—the pulse flutter'd—stopp'd—went on —throbb'd—stopp'd again—mov'd—stopp'd—shall I go on?—No!

A wise man hath more ballast than sail.

It is harder to avoid censure than to gain applause; for this may be done by one great or wise action in an age; but to escape censure, a man must pass his whole life without saying or doing one ill or foolish thing.

It is to affectation the world owes its whole race of coxcombs. Nature in her whole drama never drew such a part; she has sometimes made a fool, but a coxcomb is always of his own making.

Fair words make me look to my purse.

He who makes other men afraid of his wit, hath need to be afraid of their memories.

Be reasonable and you will be happy.

When it rains pottage you must hold up your dish.

The hasty man never wants woe.

Better spare at the brim, than at the bottom.

Half an acre is good land.

Do well and have well.

That groat is ill saved that shames its master.

Pride goes before and shame follows after.

He who has money in his purse cannot want an head for his shoulders.

That penny is well spent that saves a groat to its master.

The web of our life is of a mingled yarn, good and ill together; our virtues would be proud, if our faults whipped them not; and our crimes would despair, if they were not cherished by our virtues.

THE HILL OF SCIENCE.

IN that season of the year when the serenity of the sky, the various fruits which cover the ground, the discoloured foliage of the trees, and all the sweet, but fading graces of inspiring autumn, open the mind to benevolence, and dispose it for contemplation, I was wandering in a beautiful and romantic country, till curiosity began to give way to weariness; and I sat me down on the fragment of a rock overgrown with moss, where the rustling of the falling leaves, the dashing of waters, and the hum of the distant city, soothed my mind into the most perfect tranquillity, and sleep insensibly stole upon me, as I was indulging the agreeable reveries which the objects around me naturally inspired.

I immediately found myself in a vast extended plain, in the middle of which arose a mountain higher than I had before any conception of. It was covered with a multitude of people, chiefly youth; many of whom pressed forward with the liveliest expressions of ardour in their countenance, though the way was in many places steep and difficult. I observed, that those who had but just begun to climb the hill thought themselves not far from the top; but as they proceeded, new hills were continually rising to their view, and the summit of the highest they could before discern seemed but the foot of another, till the mountain at length appeared to lose itself in the clouds. As I was gazing on these things with astonishment, my *good genius* suddenly appeared: "The mountain before "thee," said he, "is the HILL OF SCIENCE. On "the top is the TEMPLE OF TRUTH, whose head "is above the clouds, and a veil of pure light "covers her face. Observe the progress of her "votaries; be silent and attentive."

I saw that the only regular approach to the mountain was by a gate, called the GATE OF LAN-

GUAGES. It was kept by a woman of a pensive and thoughtful appearance, whose lips were continually moving, as though she repeated something to herself. Her name was MEMORY. On entering this first enclosure, I was stunned with a confused murmur of jarring voices, and dissonant sounds; which increased upon me to such a degree, that I was utterly confounded, and could compare the noise to nothing but the confusion of tongues at BABEL. The road was also rough and stony; and rendered more difficult by heaps of rubbish continually tumbled down from the higher parts of the mountain; and broken ruins of ancient buildings, which the travellers were obliged to climb over at every step; insomuch that many, disgusted with so rough a beginning, turned back, and attempted the mountain no more: while others, having conquered this difficulty, had no spirits to ascend further, and setting down on some fragment of the rubbish, harangued the multitude below with the greatest marks of importance and self-complacency.

About half way up the hill, I observed on each side of the path a thick forest covered with continual fogs, and cut into labyrinths, cross-alleys, and serpentine-walks, entangled with thorns and briars. This was called the WOOD OF ERROR: and I heard the voices of many who were tost up and down in it, calling to one another, and endeavouring in vain to extricate themselves. The trees in many places shot their boughs over the path, and a thick mist often rested on it; yet never so much but it was discernible by the light which beamed from the countenance of TRUTH.

In the pleasantest part of the mountain were placed the BOWERS OF THE MUSES, whose office it was to cheer the spirits of the travellers, and encourage their fainting steps with songs from their divine harps. Not far from hence were the FIELDS

OF FICTION, filled with a variety of wild flowers springing up in the greatest luxuriance, of richer scents and brighter colours than I had observed in any other climate. And near them was the DARK WALK OF ALLEGORY, so artificially shaded, that the light at noon-day was never stronger than that of a bright moon-shine. This gave it a pleasingly romantic air for those who delighted in contemplation. The paths and alleys were perplexed with intricate windings, and were all terminated with the statue of a GRACE, a VIRTUE, or a MUSE.

After I had observed these things, I turned my eye towards the multitudes who were climbing the steep ascent, and observed amongst them a youth of a lively look, a piercing eye, and something fiery and irregular in all his motions. His name was GENIUS. He darted like an eagle up the mountain; and left his companions gazing after him with envy and admiration: but his progress was unequal, and interrupted by a thousand caprices. When PLEASURE warbled in the valley he mingled in her train. When PRIDE beckoned towards the precipice, he ventured to the tottering edge. He delighted in devious and untried paths; and made so many excursions from the road, that his feebler companions often outstripped him. I observed that the MUSES beheld him with partiality; but TRUTH often frowned, and turned aside her face. While GENIUS was thus wasting his strength in eccentric flights, I saw a person of a very different appearance, named APPLICATION. He crept along with a slow and unremitting pace, his eyes fixed on the top of the mountain, patiently removing every stone that obstructed his way, till he saw most of those below him who had at first derided his slow and toilsome progress. Indeed there were few who ascended the hill with equal and uninterrupted steadiness; for, beside

the difficulties of the way, they were continually solicited to turn aside by a numerous crowd of APPETITES, PASSIONS, and PLEASURES, whose importunity, when they had once complied with, they became less and less able to resist; and though they often returned to the path, the asperities of the road were more severely felt, the hill appeared more steep and rugged, the fruits which were wholesome and refreshing seemed harsh and ill-tasted, their sight grew dim, and their feet tript at every little obstruction.

I saw, with some surprise, that the MUSES, whose business was to cheer and encourage those who were toiling up the ascent, would often sing in the BOWERS OF PLEASURE, and accompany those who were enticed away at the call of the PASSIONS; they accompanied them, however, but a little way, and always forsook them when they lost sight of the hill. The tyrants then doubled their chains upon the unhappy captives, and led them away, without resistance, to the CELLS OF IGNORANCE, or the MANSIONS OF MISERY. Amongst the innumerable seducers, who were endeavouring to draw away the votaries of TRUTH from the PATH OF SCIENCE, there was one, so little formidable in her appearance, and so gentle and languid in her attempts, that I should scarcely have taken notice of her, but for the numbers she had imperceptibly loaded with her chains. INDOLENCE, for so she was called, far from proceeding to open hostilities, did not attempt to turn their feet out of the path, but contented herself with retarding their progress, and the purpose she could not force them to abandon, she persuaded them to delay. Her touch had a power like that of the TORPEDO, which withered the strength of those who came within its influence. Her unhappy captives still turned their faces towards the temple, and always hoped to arrive there; but the ground seemed to

slide from beneath their feet, and they found themselves at the bottom before they suspected they had changed their place. The placid serenity, which at first appeared in their countenance, changed by degrees into a melancholy langour, which was tinged with deeper and deeper gloom, as they glided down the STREAM OF INSIGNIFICANCE; a dark and sluggish water, which is curled by no breeze, and enlivened by no murmur, till it falls into a dead sea, where startled passengers are awakened by the shock, and the next moment buried in the GULPH OF OBLIVION.

Of all the unhappy deserters from the PATH OF SCIENCE, none seemed less able to return than the followers of INDOLENCE. The captives of APPETITE and PASSION could often seize the moment when their tyrants were languid or asleep, to escape from their enchantment; but the dominion of INDOLENCE was constant and unremitted, and seldom resisted, till resistance was in vain.

After contemplating these things, I turned my eyes towards the top of the mountain, where the air was always pure and exhilerating, the path shaded with laurels and other ever-greens, and the effulgence which beamed from the face of the goddess seemed to shed a glory round her votaries. Happy, said I, are they who are permitted to ascend the mountain!—but while I was pronouncing this exclamation with uncommon ardour, I saw standing beside me a form of diviner features and a more benign radiance. "Happier," said she, "are those whom VIRTUE conducts to the MANSIONS OF CONTENT!" What, said I, does VIRTUE then reside in the vale? "I am found," said she, "in the vale, and I illuminate the moun-" tain: I cheer the cottager at his toil, and inspire " the sage at his meditation. I mingle in the " crowd of cities, and bless the hermit in his cell.

" I have a temple in every heart that owns my " influence; and to him that wishes for me I am " already present. SCIENCE may raise you to " EMINENCE, but I alone can guide you to FELI- " CITY!"—While the goddess was thus speaking, I stretched out my arms towards her with a vehemence which broke my slumbers. The chill dews were falling around me, and the shades of evening stretch'd over the landscape. I hastened homeward, and resigned the night to silence and meditation.

It is ungenerous to give a man occasion to blush at his own ignorance in one thing, who perhaps may excel us in many.

A good man will love himself too well to lose, and all his neighbours too well to win, an estate by gaming. The love of gaming will corrupt the best principles in the world.

An angry man who suppresses his passions, thinks worse than he speaks; and an angry man that will chide, speaks worse than he thinks.

Why are you displeased at the words of one who advises with sincerity; since such a person mends your torn clothes?

No great loss but may bring some little profit.

Gold goes in at any gate except that of heaven.

Great men's promises, courtiers oaths, and dead men's shoes, a man may look for but not trust to.

He who defers his charities till his death, is rather liberal of another man's than of his own.

One ounce of discretion, or of wisdom, is worth two pounds of wit.

Little said, soon amended.

He who will thrive must rise at five.

He who has thriven may sleep till seven.

He who contemplates hath a day without night.

CHARACTER OF A CHOICE SPIRIT.

THAT a tradesman has no business with humour, unless, perhaps, in the way of his dealing; or with writing, unless in his shop-book, is a truth, which I believe nobody will dispute with me. I am so unfortunate however as to have a nephew, who, not contented with being a GROCER, is in danger of absolute ruin by his ambition of being a WIT; and having forsaken his counter for COMUS'S COURT, and dignified himself with the appellation of a CHOICE SPIRIT, is upon the point of becoming a bankrupt. Instead of distributing his shop bills as he ought, he wastes a dozen in a morning, by scribbling shreds of his nonsense upon the back of them; and a few days since affronted an alderman, his best customer, by sending him a pound of prunes wrapt up in a ballad he had just written, called, "THE CITIZEN OUTWITTED, OR "A BOB FOR THE MANSION-HOUSE."

He is likewise a regular frequenter of the play-houses, and, being acquainted with every under-ling of each theatre, is at an annual expence of TEN POUNDS in tickets for their respective benefits. They generally adjourn together from the play to the tavern; and there is hardly a watchman, within a mile of Covent-Garden, but has had his head or his lanthorn broke by one or the other of the ingenious fraternity.

I turned into his shop this morning, and I had no sooner set my foot upon the threshold, than he leaped over the counter, threw himself into an attitude, as he calls it, and asked me in the words of some play that I remember to have seen formerly, "Whether I was a spirit of health, or a goblin "damn'd!" I told him he was an undutiful young dog for daring to accost his uncle in that irreverent manner; and bid him speak like a christian and a reasonable person. Instead of being sensible

of my rebuke, he took off his wig, and having very deliberately given it two or three twirls upon his fist, and pitched it upon his head again, said I was a dry old fellow, and should certainly afford him much entertainment at the club, to which he had the impudence to invite me: at the same time he thrust a card into my hand, containing a bill of fare for the evening's entertainment; and, as a farther inducement, assured me that MR. TWISTER himself would be in the chair; that he was a great creature, and so prodigiously droll, that though he had heard him sing the same songs, and repeat the same stories a thousand times, he could still attend to him with as much pleasure as at first. I cast my eye over the list, and can recollect the following items:

"*To all true lovers of fun and jocularity.*

"MR. TWISTER will this evening take off a cat "worried by two bull-dogs; ditto, making love in "a gutter; the knife-grinder and his wheel; High "Dutch squabble; and a hog in a slaughter-"house."

I assured him, that so far from having any relish for these detestable noises, the more they resembled the originals the less I should like them; and, if I could ever be fool enough to go, should at least be wise enough to stop my ears till I came out again.

Having lamented my deplorable want of taste, by the elevation of his eye-brows and a significant shrug of his shoulders, he thrust his fore-finger against the inside of his cheek, and plucking it out of his mouth with a jerk, made a noise which very much resembled the drawing of a cork: I found, by this signal, he meant to ask me if I chose a whet? I gave my consent by a sulky kind of nod, and walked into the back-room, as much ashamed of my nephew, as he ought to have been of himself.

While he was gone to fetch a pint of mountain from the other side of the street, I had an opportunity to minute down a few of the articles of which the litter of his apartment consisted, and have selected these, as the most material, from among them:

On one of the sconces by the chimney, a smart grizzle bob-wig, well oiled and powdered, feather-topt, and bag-fronted.

On the opposite sconce, a scratch.

On the window-seat, a nanking waistcoat, bound with silver twist, without skirts or pockets, stained with red wine, and pretty much shrunk.

Item—A red-plush frock, lappelled, with ditto, one pocket stuffed with orange-peel, and the other with square bits of white paper, ready cut and dried for a shower.

Item—A pair of buck-skin breeches, in one pocket a cat-call, in the other the mouth of a quart-bottle, chipt and ground into a smooth ring, very fit to be used as a spying-glass by those who never want one.

In the corner, a walking-staff, not portable.

Item—A small switch.

On the head of the bureau, a letter-case, containing a play-bill and a quack-bill; a copy of verses, being an encomium upon MR. TWISTER; another of four lines, which he calls a distich; and a third, very much blotted and scratched, and yet not finished, entitled, AN EXTEMPORE EPIGRAM!

Having taken this inventory of his goods and furniture, I sat down before the fire to devise, if possible, some expedient to reclaim him; when, on a sudden, a sound, like the braying of an ass, at my elbow, alarmed me to such a degree, that I started from my seat in an instant, and, to my further astonishment, beheld my nephew, almost

black in the face, covering his ear with the hollow of his hand, and exerting the whole force of his lungs in imitating that respectable animal. I was so exasperated at this fresh instance of his folly, that I told him, hastily, he might drink his wine alone, and that I would never see his face again, till he should think proper to appear in a character more worthy of himself and his family. He followed me to the door without making any reply; and, having advanced into the middle of the street, fell to clapping his sides and crowing like a cock, with the utmost vehemence; and continued his triumphant ejaculations till I was fairly out of hearing.

Having reached my lodgings, I immediately resolved to send you an account of his absurdities; and shall take this opportunity to inform him, that as he is blest with such a variety of useful talents, and so completely accomplished as a CHOICE SPIRIT, I shall not do him the injury to consider him as a tradesman, or mortify him hereafter by endeavouring to give him any assistance in his business.

Men's evil manners live in brass; their virtues we write in water.

The character of the person who commends you, is to be considered before you set a value on his esteem. The wise man applauds him whom he thinks most virtuous; the rest of the world, him who is most wealthy.

The chief advantage that ancient writers can boast over modern ones, seems owing to simplicity. Every noble truth and sentiment was expressed by the former in a natural manner, in word and phrase, simple, perspicuous and incapable of improvement. What then remained for latter writers, but affectation, witticism, and conceit?

THE BIRTH OF MARTINUS SCRIBLERUS.

NOR was the birth of this great man unattended with prodigies: he himself has often told me, that, on the night before he was born, MRS. SCRIBLERUS dreamed she was brought to bed of an huge ink-horn, out of which issued several large streams of ink, as it had been a fountain. This dream was by her husband thought to signify, that the child should prove a very voluminous writer. Likewise a crab-tree, that had been hitherto barren, appeared on a sudden laden with a vast quantity of crabs: this sign also the old gentleman imagined to be a prognostic of the acuteness of his wit. A great swarm of wasps played round his cradle without hurting him, but were very troublesome to all in the room besides. This seemed a certain presage of the effects of his satire. A dunghill was seen within the space of one night to be covered all over with mushrooms: this some interpreted to promise the infant great fertility of fancy, but no long duration to his works; but the father was of another opinion.

But what was of all most wonderful, was a thing that seemed a monstrous fowl, which just then dropped through the sky-light near his wife's apartment. It had a large body, two little disproportioned wings, a prodigious tail, but no head. As its colour was white, he took it at first sight for a swan, and was concluding his son would be a poet; but, on a nearer view, he perceived it to be speckled with black, in the form of letters, and that it was indeed a paper-kite, which had broke its leash by the impetuosity of the wind. His back was armed with the ART MILITARY, his belly was filled with PHYSIC, his wings were the wings of QUARLES and WITHERS, the several nodes of his voluminous tail were diversified with

several branches of science; where the doctor beheld with great joy a knot of LOGIC, a knot of METAPHYSIC, a knot of CASUISTRY, a knot of POLEMICAL DIVINITY, and a knot of COMMON LAW, with a lanthorn of JACOB BEHMEN.

There went a report in the family, that, as soon as he was born, he uttered the voice of nine several animals: he cried like a CALF, bleated like a SHEEP, chattered like a MAGPYE, grunted like a HOG, neighed like a FOAL, croaked like a RAVEN, mewed like a CAT, gabbled like a GOOSE, and brayed like an ASS; and the next morning he was found playing in his bed with two OWLS, which came down the chimney. His father was greatly rejoiced at all these signs, which betokened the variety of his eloquence, and the extent of his learning; but he was more particularly pleased with the last, as it nearly resembled what happened at the birth of HOMER.

The day of the christening being come, and the house filled with gossips, the levity of whose conversation suited but ill with the gravity of DR. CORNELIUS, he cast about how to pass this day more agreeable to his character; that is to say, not without some profitable conference, nor wholly without observance of some ancient custom.

THE DOCTOR AND HIS SHIELD.

He remembered to have read in THEOCRITUS, that the cradle of HERCULES was a shield: and being possessed of an antique buckler, which he held as a most inestimable relick, he determined to have the infant laid therein, and in that manner brought into the study, to be shewn to certain learned men of his acquaintance.

The regard he had for this shield had caused him formerly to compile a dissertation concerning it, proving, from the several properties, and par-

ticularly the colour of the rust, the exact chronology thereof.

With this treatise, and a moderate supper, he proposed to entertain his guests; though he had also another design—to have their assistance at the calculation of his son's nativity.

He therefore took the buckler out of a case, in which he always kept it, lest it might contract any modern rust, and entrusted it to his house-maid, with orders, that, when the company was come, she should lay the child carefully in it, covered with a mantle of blue sattin.

The guests were no sooner seated, but they entered into a warm debate about the *Triclinium*, and the manner of *Decubitus*, of the ancients, which CORNELIUS broke off in this manner:—

"This day, my friends, I purpose to exhibit " my son before you; a child not wholly unworthy " of inspection, as he is descended from a race of " *Virtuosi*. Let the physiognomist examine his " features; let the chirographists behold his palm; " but, above all, let us consult for the calculation " of his nativity. To this end, as the child is not " vulgar, I will not present him unto you in a vulgar " manner. He shall be cradled in my ancient " shield, so famous through the universities of " EUROPE. You all know how I purchased that " invaluable piece of antiquity, at the great, " though indeed inadequate, expence of all the " plate of our family; how happily I carried it off, " and how triumphantly I transported it hither, " to the inexpressible grief of all GERMANY. " Happy in every circumstance, but that it broke " the heart of the great MELCHIOR INSIPIDUS!"

Here he stopped his speech, upon sight of the maid, who entered the room with the child: he took it in his arms, and proceeded:

" Behold, then, my child,—but first behold the " shield; behold this rust,—or rather let me call

" it this precious *ærugo*;—behold this beautiful " varnish of time,—this venerable verdure of so " many ages!"——In speaking these words, he slowly lifted up the mantle which covered it, inch by inch; but, at every inch he uncovered, his cheeks grew paler, his hand trembled, his nerves failed, till, on sight of the whole, the tremor became universal: the shield and the infant both dropped to the ground, and he had only strength enough to cry out,—" O God! my shield, my " shield!"

The truth was, the maid, extremely concerned for the reputation of her own cleanliness, and her young master's honour, had scoured it as clean as her hand-irons.

Cornelius sunk back on a chair, the guests stood astonished, the infant squalled, the maid ran in, snatched it up again in her arms, flew into her mistress's room, and told what had happened. Down stairs in an instant hurried all the gossips, where they found the doctor in a trance: Hungary water, hartshorn, and the confused noise of shrill voices, at length awakened him; when, opening his eyes, he saw the shield in the hands of the house-maid. " O woman! woman!" he cried, and snatched it violently from her, " was it to thy " ignorance that this relick owes its ruin? Where, " where is the beautiful crust that covered thee so " long? where those traces of time, and fingers as " it were of antiquity? where all those beautiful " obscurities, the cause of much delightful dispu- " tation, where doubt and curiosity went hand in " hand, and eternally exercised the speculations " of the learned? And this the rude touch of an " ignorant woman hath done away! The curious " prominence at the belly of that figure, which " some, taking for the *cuspis* of a sword, deno- " minated a Roman soldier; others, accounting " the *insignia virilia*, pronounce it to be one of

" the *Dii Termini*; behold, she hath cleaned it in " like shameful sort, and shewn to be the head " of a nail. O, my shield! my shield! Well may " I say with HORACE, *Non bene relicta parmula!*"

The gossips, not at all enquiring into the cause of his sorrow, only asked if the child had no hurt? And cried, 'Come, come, all is well! what has 'the woman done but her duty? a tight cleanly 'wench, I warrant her: what a stir a man makes 'about a bason, that an hour ago, before her 'labour was bestowed upon it, a country barber 'would not have hung at his shop door?'— " A bason!" cried another, " no such matter; " it is nothing but a paltry old sconce, with " a nozzle broke off."—The learned gentlemen, who till now had stood speechless, hereupon, looking narrowly on the shield, declared their assent to this latter opinion, and desired CORNELIUS to be comforted; assuring him it was a sconce, and no other. But this, instead of comforting, threw the doctor into such a violent fit of passion, that he was carried off groaning and speechless to bed; where, being quite spent, he fell into a kind of slumber.

THE NUTRITION OF SCRIBLERUS.

CORNELIUS now began to regulate the suction of his child: seldom did there pass a day without disputes between him and the mother, or the nurse, concerning the nature of aliment. The poor woman never dined but he denied her some dish or other, which he judged prejudicial to her milk. One day she had a longing desire to a piece of beef; and as she stretched her hand towards it, the old gentleman drew it away, and spoke to this effect:— " Hadst thou read the ancients, O nurse, thou " would'st prefer the welfare of the infant which " thou nourishest to the indulging of an irregular " and voracious appetite. Beef, it is true, may

" confer a robustness on the limbs of my son, but " will hebetate and clog his intellectuals."—While he spoke this the nurse looked upon him with much anger, and now and then cast a wishful eye upon the beef.—" Passion." continued the doctor, still holding the dish, " throws the mind " into too violent a fermentation: it is a kind of " fever of the soul; or, as HORACE expresses it, " a short madness. Consider, woman, that this " day's suction of my son may cause him to imbibe " many ungovernable passions, and in a manner " spoil him for the temper of a philosopher. " ROMULUS, by sucking a wolf, became of a fierce " and savage disposition: and were I to breed " for some Ottoman emperor, or founder of " a MILITARY COMMON-WEALTH, perhaps I " might indulge thee in this carnivorous appetite." ' What!' interrupted the nurse, ' beef spoil the ' understanding! that's fine indeed—how then ' could our parson preach as he does upon beef, ' and pudding too, if you go to that? Don't tell ' me of your ancients—had not you almost killed ' the poor babe with a dish of dæmonial-black ' broth?'—" LACEDÆMONIAN black broth, thou " would'st say," replied CORNELIUS; " but I " cannot allow the surfeit to have been occasioned " by that diet, since it was recommended by the " divine LYCURGUS. No, nurse, thou must cer- " tainly have eaten some meats of ill-digestion the " day before; and that was the real cause of his " disorder. Consider, woman, the different tem- " peraments of different nations. What makes " the ENGLISH phlegmatic and melancholy, but " beef? What renders the WELCH so hot and " choleric, but cheese and leeks? The FRENCH " derive their levity from their soups, frogs, and " mushrooms. I would not let my son dine like " an ITALIAN, lest like an ITALIAN he should " be jealous and revengeful. The warm and solid

" diet of SPAIN may be more beneficial, as it, " might endow him with a profound gravity; but, " at the same time, he might suck in with their " food their intolerable vice of pride. Therefore, " nurse, in short, I hold it requisite to deny you, " at present, not only the beef, but likewise what- " soever any of those nations eat."—During this speech the nurse remained pouting and marking her plate with the knife, nor would she touch a bit during the whole dinner. This the old gentleman observing, ordered that the child, to avoid the risque of imbibing ill-humours, should be kept from her breast all that day, and be fed with butter mixed with honey, according to a prescription he had met with somewhere in EUSTATHIUS upon HOMER. This indeed gave the child a great looseness, but he was not concerned at it, in the opinion, that whatever harm it might do his body, would be amply recompensed by the improvements of his understanding. But from thenceforth he insisted every day upon a particular diet to be observed by the nurse, under which, having been long uneasy, she at last parted from the family, on his ordering her for dinner the paps of a sow with pig; taking it as the highest indignity, and a direct insult upon her sex and calling.

PLAY-THINGS FOR SCRIBLERUS.

Here follow the instructions of CORNELIUS SCRIBLERUS concerning the plays and play-things to be used by his son MARTIN.

" Play was invented by the LYDIANS, as a " remedy against hunger. SOPHOCLES says of " PALAMEDES, that he invented dice to serve " sometimes instead of a dinner. It is therefore " wisely contrived by nature, that children, as " they have the keenest appetites, are most ad- " dicted to plays. From the same cause, and " from the unprejudiced and incorrupt simplicity

" of their minds, it proceeds, that the plays of " the ancient children are preserved more entire " than any other of their customs. In this matter " I would recommend to all who have any con- " cern in my son's education, that they deviate " not in the least from the primitive and simple " antiquity.

" To speak first of the whistle, as it is the first " of all play-things. I will have it exactly to " correspond with the ancient *fistula*, and accord- " ingly to be composed *septem paribus disjuncta* " *cicutis*.

" I heartily wish a diligent search may be made " after the true *crepitaculum*, or rattle of the an- " cients, for that, as ARCHITAS TARENTINUS " was of opinion, kept the children from break- " ing earthen-ware. The china-cups in these " days are not at all the safer for the modern rat- " tles; which is an evident proof how far their " *crepitacula* exceeded ours.

" I would not have MARTIN, as yet, to scourge " a top, till I am better informed whether the " *trochus*, which was recommended by CATO, " be really our present tops; or rather the hoop " which the boys drive with a stick. Neither " cross and pike, nor ducks and drakes, are quite " so ancient as handy-dandy, though MACROBIUS " and ST. AUGUSTINE take notice of the first, " and MINUTIUS FŒLIX describes the latter; " but handy-dandy is mentioned by ARISTOTLE, " PLATO, and ARISTOPHANES.

" The play which the ITALIANS call *cinque*, and " the FRENCH *mourre*, is extremely ancient; it " was played at by HYMEN and CUPID at the " marriage of PSYCHE, and termed by the " LATIN's *digitis micare*.

" JULIUS POLLUX describes the *omilla* or " chuck-farthing: though some will have our " modern chuck-farthing to be nearer the *aphe-*

" *tinda* of the ancients. He also mentions the " *basilinda*, or king I am; and *mynda*, or hooper's-" hide.

" But the *chytrindra*, described by the same " author, is certainly not our hot-cockles; for " that was by pinching, and not by striking, though " there are good authors who affirm the *ratha-*" *pigismus* to be yet nearer the modern hot-" cockles. My son MARTIN may use either of " them indifferently, they being equally antique.

" Building of houses, and riding upon sticks, " have been used by children of all ages. *Edificare* " *casas, equitare in arundine longa.* Yet I much " doubt whether the riding upon sticks did not " come into use after the AGE OF THE CEN-" TAURS.

" There is one play which shews the gravity " of ancient education, called the *ticinetinda*, in " which children contended who could longest " stand still. This we have suffered to perish " entirely; and, if I might be allowed to guess, " it was certainly lost among the FRENCH.

" I will permit my son to play at *apodidascinda*, " which can be no other than our puss in a " corner.

" JULIUS POLLUX, in his ninth book, speaks " of the *melolonthe*, or the kite; but I question " whether the kite of antiquity was the same " with ours: and though the *ortygokopia*, or quail-" fighting, is what is most taken notice of, they " had doubtless cock-matches also, as is evi-" dent from certain ancient gems and relievos.

" In a word, let my son MARTIN, disport him-" self at any game truly antique, except one, " which was invented by a people among the " THRACIANS, who hung up one of their com-" panions in a rope, and gave him a knife to cut " himself down; which if he failed in, he was " suffered to hang till he was dead; and this was

" only reckoned a sort of joke. I am utterly " against this, as barbarous and cruel.

" I cannot conclude, without taking notice of " the beauty of the Greek names, whose etymologies " acquaint us with the nature of the sports; and how " infinitely, both in sense and sound, they excel our " barbarous names of plays."

Notwithstanding the foregoing injunctions of DR. CORNELIUS, he yet condescended to allow the child the use of some few modern play-things; such as might prove of any benefit to his mind, by instilling an early notion of the sciences. For example, he found that marbles taught him percussion, and the laws of motion; nut-crakers, the use of the lever; swinging on the ends of a board, the balance; bottle-screws, the vice; whirligigs, the axis and *peritrochia*; bird-cages, the pulley; and tops the centrifugal motion.

Others of his sports were further carried to improve his tender soul even in virtue and morality. We shall only instance one of the most useful and instructive, bob-cherry, which teaches at once two noble virtues, patience and constancy; the first in adhering to the pursuit of one end, the latter in bearing a disappointment.

Besides all these, he taught him, as a diversion, an odd and secret manner of stealing, according to the custom of the LACEDÆMONIANS; wherein he succeeded so well, that he practised it to the day of his death.

Think! Speak all you think! This is the code of nature's law; violate not, but aid the inoffensive will of every sensitive being.

The coin the most current among mankind is flattery; the only benefit of which is, that by hearing what we are not, we may be instructed what we ought to be.

ON HONOUR.

EVERY principle that is a motive to good actions ought to be encouraged, since men are of so different a make, that the same principle does not work equally upon all minds. What some men are prompted to by CONSCIENCE, DUTY, or RELIGION, which are only different names for the same thing, others are prompted to by HONOUR.

The sense of honour is of so fine and delicate a nature, that it is only to be met with in minds which are naturally noble, or in such as have been cultivated by great examples, or a refined education. This essay, therefore, is chiefly designed for those, who by means of any of these advantages are, or ought to be, actuated by this glorious principle.

But as nothing is more pernicious than a principle of action when it is misunderstood, I shall consider HONOUR with respect to three sorts of men. First of all, with regard to those who have a right notion of it. Secondly, with regard to those who have a mistaken notion of it. And thirdly, with regard to those who treat it as chimerical, and turn it into ridicule.

In the first place, true HONOUR, though it be a different principle from RELIGION, is that which produces the same effects. The lines of action, though drawn from different parts, terminate in the same point. RELIGION embraces VIRTUE as it is enjoined by the laws of GOD, HONOUR as it is graceful and ornamental to human nature. The RELIGIOUS MAN fears, the MAN OF HONOUR scorns, to do an ill action. The latter considers VICE as something that is beneath him; the other, as something that is offensive to the divine being: the one, as what is unbecoming; the other, as what is forbidden. Thus SENECA speaks in the

natural and genuine language of a MAN OF HONOUR, when he declares, "that were there no GOD "to see or punish VICE, he would not commit it, "because it is of so mean, so base, and so vile a "nature."

I shall conclude this head with the description of HONOUR in the part of young JUBA:

"*Honour's* a sacred tie, the law of kings,
"The noble mind's distinguishing perfection,
"That aids and strengthens *virtue* when it meets her,
"And imitates her actions where she is not:
"It ought not to be sported with."

CATO.

In the second place, we are to consider those, who have mistaken notions of HONOUR. And these are such as establish any thing to themselves for A POINT OF HONOUR, which is contrary either to the laws of God, or of their country; who think it more honourable to revenge, than to forgive an injury; who make no scruple of telling a lie, but would put any man to death that accuses them of it; who are more careful to guard their reputation by their COURAGE than by their VIRTUE. True FORTITUDE is indeed so becoming in human nature, that he who wants it scarce deserves the name of a man; but we find several who so much abuse this notion, that they place the whole idea of HONOUR in a kind of BRUTAL COURAGE: by which means we have had many among us, who have called themselves MEN OF HONOUR, that would have been a disgrace to a gibbet. In a word, the man who sacrifices any duty of a reasonable creature to a prevailing mode or fashion; who looks upon any thing as honourable that is displeasing to his MAKER, or destructive to society; who thinks himself obliged by this principle to the practice of some VIRTUES, and not of others, is by no means to be reckoned among TRUE MEN OF HONOUR.

TIMOGENES was a lively instance of one actuated by FALSE HONOUR. TIMOGENES would smile at a man's jest who ridiculed his MAKER, and at the same time run a man through the body that spoke ill of his friend. TIMOGENES would have scorned to have betrayed a secret that was intrusted with him, though the fate of his country depended upon the discovery of it. TIMOGENES took away the life of a young fellow in a duel, for having spoken ill of BELINDA, a lady whom he himself had seduced in her youth, and betrayed into want and ignominy. To close his character, TIMOGENES, after having ruined several poor tradesmen's families who had trusted him, sold his estate to satisfy his creditors; but, like a MAN OF HONOUR, disposed of all the money he could make of it, in paying off his play debts, or to speak in his own language, his DEBTS OF HONOUR.

In the third place, we are to consider those persons, who treat this principle as chimerical, and turn it into ridicule. Men who are professedly of no HONOUR, are of a more profligate and abandoned nature than even those who are actuated by false notions of it; as there is more hope of an heretic than of an atheist. These sons of infamy consider HONOUR, with old SYPHAX in the play before-mentioned, as a fine imaginary notion that leads astray young unexperienced men, and draws them into real mischiefs, while they are engaged in the pursuit of a shadow. These are generally persons who, in SHAKSPEARE's phrase, "are worn and hackneyed in the ways of "men;" whose imaginations are grown callous, and have lost all those delicate sentiments which are natural to minds that are innocent and undepraved. Such old battered miscreants ridicule every thing as romantic, that comes in competition with their present interest; and treat those

persons as visionaries, who dare to stand up, in a corrupt age, for what has not its immediate reward joined to it. The talents, interest, or experience of such men, make them very often useful in all parties, and at all times. But whatever wealth and dignities they may arrive at, they ought to consider, that every one stands as a blot in the annals of his country, who arrives at the TEMPLE OF HONOUR by any other way than through that of VIRTUE.

He that is warm thinks all are so.

If every man will mend one, we shall all be amended.

He who weddeth ere he be wise, shall die ere he thrives.

Quick believers need broad shoulders.

Penny in pocket is a good companion.

Speak well of your friend, of your enemy neither well nor ill.

He who converses with nobody, is either a brute or an angel.

Wealth is not his who gets it, but his who enjoys it.

He who lives disorderly one year, doth not enjoy himself for five years after.

Friendships are cheap when they are to be bought with pulling off your hat.

The friendship of a great man is a lion at the next door.

A beggar's wallet is a mile to the bottom.

I once had, is a poor man.

Next to the satisfaction I receive in the prosperity of an honest man, I am best pleased with the confusion of a rascal.

The higher character a person supports, the more he should regard his minutest actions.

HAMLET TO THE PLAYERS.

SPEAK the speech, I pray you, as I pronounced it to you, trippingly on the tongue. But if you mouth it, as many of our players do, I had as lieve the town-crier had spoke my lines. And do not saw the air too much with your hand; but use all gently: for in the very torrent, tempest, and, as I may say, whirlwind of your passion, you must acquire and beget a temperance that may give it smoothness. Oh! it offends me to the soul, to hear a robustous periwig-pated fellow tear a passion to tatters, to very rags, to split the ears of the groundlings; who, for the most part, are capable of nothing but inexplicable dumb shews and noise. Pray you, avoid it.

Be not too tame, neither; but let your own discretion be your tutor. Suit the action to the word, the word to the action; with this special observance, that you o'erstep not the modesty of nature; for any thing so overdone, is from the purpose of playing; whose end is—to hold, as 'twere, the mirror up to nature; to shew virtue her own feature, scorn her own image, and the very age and body of the time his form and pressure. Now, this overdone, or come tardy off, though it make the unskilful laugh, cannot but make the judicious grieve; the censure of one of which must, in your allowance, o'erweigh a whole theatre of others. Oh! there be players that I have seen play, and heard others praise, and that highly, that, neither having the accent of christian, nor the gait of christian, pagan, nor man, have so strutted and bellowed, that I have thought some of nature's journeymen had made them, and not made them well; they imitated humanity so abominably.

And let those that play your CLOWNS, speak no more than is set down for them: for there be of them that will themselves laugh, to set on some

quantity of barren spectators to laugh too; though, in the mean time, some necessary question of the play be then to be considered:—that's villainous, and shews a most pitiful ambition in the fool that uses it.

Some thieves broke into the dwelling house of MR. ERSKINE, the celebrated ENGLISH barrister, and stole all his plate; a friend meeting him the next day, after condoling with him on his loss, added, "but I hope they did not alarm the "family. 'No,' replied our BRITISH DEMOSTHENES, archly, 'but I wish they had.'

To be at once a rake, and to glory in the character, discovers at the same time a bad disposition and a bad taste.

The JEWS lay out their money at EASTER, the MOORS in marriages, but the CHRISTIANS in suits at law.

How is it possible to expect mankind will take advice, when they will not so much as take warning?

Fine sense, and exalted sense, are not half so valuable as COMMON SENSE. There are forty men of wit for one man of sense; and he that will carry nothing about him but gold, will be every day at a loss for want of ready change.

Learning is like mercury, one of the most powerful and excellent things in the world in skilful hands; in unskilful the most mischievous.

A man should never be ashamed to own he has been in the wrong; which is but saying, in other words, that he is wiser to-day than he was yesterday.

Deference is the most complicate, the most indirect, and the most elegant of all compliments,

ADVENTURES OF A HALFPENNY.

"I SHALL not pretend to conceal from you the illegitimacy of my birth, or the baseness of my extraction: and though I seem to bear the venerable marks of old age, I received my being at BIRMINGHAM, not six months ago. From thence I was transported with many of my brethren of different dates, characters, and configurations, to a jew-pedlar in DUKE'S-PLACE, who paid for us in specie scarce a fifth part of our nominal and extrinsic value. We were soon after separately disposed of, at a more moderate profit, to coffee-houses, chop-houses, chandlers-shops, and gin-shops. I had not been long in the world before an ingenious transmuter of metals laid violent hands on me; and observing my thin shape and flat surface, by the help of a little quicksilver, exalted me into a shilling. Use, however, soon degraded me again to my native low station; and I unfortunately fell into the possession of an urchin just breeched, who received me as a christmas-box of his grandmother.

"A love of money is ridiculously instilled into children so early, that before they can possibly comprehend the use of it, they consider it as of great value: I lost therefore the very essence of my being, in the custody of this hopeful disciple of AVARICE and FOLLY; and was kept only to be looked at and admired: but a bigger boy, after a while, snatched me from him, and released me from my confinement.

"I now underwent various hardships among his play-fellows, and was kicked about, hustled, tossed up, and chucked into holes; which very much battered and impaired me; but I suffered most by the pegging of tops, the marks of which I have borne about me to this day. I was in this state the unwitting cause of rapacity, strife, envy, ran-

cour, malice, and revenge, among the little apes of mankind; and became the object and the nurse of those passions which disgrace human nature, while I appeared only to engage children in innocent pastimes. At length I was dismissed from their service, by a throw with a barrow-woman for an orange.

"From her it is natural to conclude, I posted to the gin-shop; where, indeed it is probable I should have immediately gone, if her husband, a foot-soldier, had not wrested me from her, at the expence of a bloody-nose, black-eye, scratched-face, and torn regimentals. By him I was carried to the mall in ST. JAMES'S PARK, where I am ashamed to tell how I parted from him—let it suffice, that I was soon after deposited in a night-cellar.

"From hence I got into the coat-pocket of a blood, and remained there with several of my brethren for some days unnoticed. But one evening, as he was reeling home from the tavern, he jerked a whole handful of us through a sash-window into the dining-room of a tradesman, who he remembered had been so unmannerly to him the day before, as to desire payment of his bill. We reposed in soft-ease on a fine TURKEY carpet till the next morning, when the maid swept us up; and some of us were allotted to purchase tea, some to buy snuff, and I myself was immediately trucked away at the door for 'the sweetheart's delight.'

"It is not my design to enumerate every little accident that has befallen me, or to dwell upon trivial and indifferent circumstances, as is the practice of those important egotists who write narratives, memoirs, and travels. As useless to community as my single self may appear to be, I have been the instrument of much good and evil in the intercourse of mankind: I have contributed no small sum to the revenues of the crown, by my

share in each news-paper; and in the consumption of tobacco, spirituous liquors, and other taxable commodities. If I have encouraged debauchery, or supported extravagance, I have also rewarded the labours of industry, and relieved the necessities of indigence. The poor acknowledge me as their constant friend, and the rich, though they effect to slight me, and treat me with contempt, are often reduced by their follies to distresses, which it is even in my power to relieve.

"The present exact scrutiny into our constitution has, indeed, very much obstructed and embarrassed my travels; though I could not but rejoice in my condition last TUESDAY, as I was debarred having any share in maiming, bruising, and destroying the innocent victims of vulgar barbarity: I was happy in being confined to the mock encounters with feathers and stuffed leather; a childish sport, rightly calculated to initiate tender minds in acts of cruelty, and prepare them for the exercise of inhumanity on helpless animals.

"I shall conclude, sir, with informing you by what means I came to you in the condition you see. A choice-spirit, a member of the KILL-CARE-CLUB, broke a link-boy's pate with me last night, as a reward for lighting him across the kennel; the lad wasted half his tar-flambeau in looking for me, but I escaped his search, being lodged snugly against a post. This morning a parish-girl picked me up, and carried me with raptures to the next baker's shop to purchase a roll. The master, who was church-warden, examined me with great attention, and then gruffly threatening her with bridewell, for putting off bad-money, knocked a nail through my middle, and fastened me to the counter: but the moment the poor hungry child was gone, he whipt me up again, and sending me away with others, in change to the next customer, gave me this opportunity of relating my adventures to you."

ON THE BEAUTY AND HAPPINESS OF AN OPEN BEHAVIOUR AND AN INGENUOUS DISPOSITION.

A GREAT part of mankind, if they cannot furnish themselves with the courage and generosity of the lion, think themselves equally happy, and much wiser, with the pitiful cunning of the fox. Every word they speak, however trivial the subject, is weighed before it is uttered. A disgustful silence is observed till somebody of authority has advanced an opinion, and then, with a civil leer, a doubtful and hesitating assent is given, such as may not preclude the opportunity of a subsequent retraction. If the conversation turn only on the common topics of the weather, the news, the play, the opera, they are no less reserved in uttering their opinion, than if their lives and fortunes depended on the sentiment they should at last venture to advance, with oracular dignity. Whatever may be their real idea on the subject, as truth is a trifle compared to the object of pleasing those with whom they converse, they generally contrive gently to agree with you; unless it should appear to them, on mature consideration, that their opinion (if contingencies to the number of at least ten thousand should take place) may, at the distance of half a century, involve them in some small danger of giving a little offence, or of incurring a small embarrassment. They wear a constant smile on their countenance, and are all goodness and benevolence, if you will believe their professions: but beware; for their hearts are as dark as the abysses which constitute the abodes of the evil spirit. A man of this character, *niger est*, as HORACE says, and thou, who justly claimest the title of an honest Englishman, be upon thy guard when thine ill fortune introduces thee into his company.

These crafty animals are even more reserved, cautious, timid, and serpentine in action than in conversation. They lay the deepest schemes; and no conclave of cardinals, no combination of conspirators, no confederacy of thieves, ever deliberated with more impenetrable secrecy. Connexions are sought with the most painful solicitude. No arts and no assiduities are neglected to obtain the favour of the great. Their hearts pant with the utmost anxiety to be introduced to a family of distinction and opulence, not only because the connection gratifies their pride, but also because, in the wonderful complications and vicissitudes of human affairs, it may one day promote their interest. Alas! before that day arrives, their perpetual uneasiness has often put a period to their ambition, by terminating their existence. But even if they gain their ends, after a youth and a manhood consumed in constant care and servitude, yet the pleasure is not adequate to the pain, nor the advantage to the labour. Every one is ready to complain of the shortness of life; to spend, therefore, the greatest part of it in perpetual fear, caution, suspense, and solicitude, merely to accomplish an object of worldly ambition or avarice; what is it but the proverbial folly of him who loses a pound to save a penny? "Give me, O ye "powers!" an ingenuous man would exclaim, "give me health and liberty, with a competence, "and I will compassionate the man of a timid and "servile soul, who has at last crept on hands and "knees, through thick and thin, into a stall, and "seated his limbs, after they have been palsied "with care, on the bench of judges or of bishops."

Indeed the perpetual agitation of spirits, the tormenting fears, and the ardent hopes, which alternately disorder the bosom of the subtle and suspicious worldling, are more than a counterbalance to all the riches and titular honours which

successful cunning can obtain. What avail croziers, coronets, fortunes, mansion-houses, parks, and equipages, when the poor possessor of them has worn out his sensibility, ruined his nerves, lost his eyes, and perhaps stained his honour, and wounded his conscience in the toilsome drudgery of the most abject servitude, from his youth up even to the hoary age of feebleness and decripitude? When a man has a numerous offspring, it may, indeed, be generous to sacrifice his own ease and happiness to their advancement. He may feel a virtuous pleasure in his conduct, which may sooth him under every circumstance of disagreeable toil or painful submission. But it is obvious to observe, that the most artful of men, and the greatest slaves to interest and ambition, are frequently unmarried men; and that they were unmarried because their caution and timidity would never permit them to take a step which could never be revoked: themselves, however unamiable, have been the only objects of their love; and the rest of mankind have been made use of merely as the instruments of their mean purposes and selfish gratifications. But the rest of mankind need not envy them, for they inflict on themselves the punishment they deserve. They are always craving and never satisfied; they suffer a torment which is justly represented as infernal; that of being perpetually reaching after blessings which they can never grasp, of being prohibited to taste the fruit, whose colour appears so charming to the eye, and whose flavour so delicious to the imagination.

How lovely and how happy, on the other hand, an open and ingenuous behaviour! An honest, unsuspicious heart diffuses a serenity over life like that of a fine day, when no cloud conceals the blue æther, nor a blast ruffles the stillness of the air;—but a crafty and designing bosom is all tumult and darkness, and may be said to resemble a misty and

disordered atmosphere in the comfortless climate of the poor Highlander. The one raises a man almost to the rank of an angel of light; the other sinks him to a level with the powers of darkness.—The one constitutes a terrestrial heaven in the breast, the other deforms and debases it till it becomes another hell.

An open and ingenuous disposition is not only beautiful and most conducive to private happiness, but productive of many virtues essential to the welfare of society. What is society without confidence? But if the selfish and mean system which is established and recommended among many whose advice and example have weight, should universally prevail, in whom, and in what shall we be able to confide?—It is already shocking to a liberal mind to observe what a multitude of papers, parchments, oaths, and solemn engagements is required, even in a trivial negociation. On the contrary, how comfortable and how honourable to human nature, if promises were bonds, and assertions affidavits. What pleasure and what improvement would be derived from conversation, if every one would dare to speak his real sentiments, with modesty and decorum indeed, but without any unmanly fear of offending, or servile desire to please for the sake of interest? To please by honest means, and from the pure motives of friendship and philanthropy, is a duty; but they who study the art of pleasing merely for their own sakes, are of all characters, those which ought least to please, and which appear, when the masque is removed, the most disgustful. TRUTH, and SIMPLICITY OF MANNERS, are not only essential to VIRTUE and HAPPINESS, but, as objects of taste, truly BEAUTIFUL. Good minds will always be pleased with them, and bad minds we need not wish to please.

Since cunning and deceit are thus odious in

themselves, and incompatible with real happiness and dignity, I cannot help thinking, that those instructors of the rising generation, who have insisted on simulation and dissimulation, on the *pensieri stretti*, on the thousand tricks of worldly wisdom, are no less mistaken in their ideas, than mean, contracted, and illiberal. Listen not, ye generous young men whose hearts are yet untainted, listen not to the delusive advice of men so deluded or so base. Have courage enough to avow the sentiments of your souls, and let your countenance and your tongue be the heralds of your hearts. Please, consistently with TRUTH and HONOUR, or be contented not to please. Let JUSTICE and BENEVOLENCE fill your bosom, and they will shine spontaneously, like the real gem without the aid of a foil, and with the most durable and captivating brilliancy.

Shining characters are not always the most agreeable ones; the mild radiance of an EMERALD is by no means less pleasing than the glare of the RUBY.

Although men are accused for not knowing their own weakness, yet perhaps as few know their own strength. It is in men as in soils, where sometimes there is a vein of gold which the owner knows not of.

VIRTUE should be considered as a part of taste; and we should as much avoid deceit, or sinister meanings in discourse, as we would puns, bad language, or false grammar.

The difference there is betwixt HONOUR and HONESTY seems to be chiefly in the motive. The HONEST MAN does that from duty which the MAN OF HONOUR does for the sake of character.

He is the best scholar who hath learned to live well.

PLAYERS IN A COUNTRY TOWN DESCRIBED.

THE players, you must know, finding this a good town, had taken a lease the last summer of an old synagogue deserted by the JEWS; but the MAYOR, being a presbyterian, refused to license their exhibitions: however, when they were in the utmost despair, the ladies of the place joined in a petition to MRS. MAYORESS, who prevailed on her husband to wink at their performances. The company immediately opened their synagogue theatre with "THE MERCHANT OF VENICE;" and finding a quack doctor's zany, a droll fellow, they decoyed him into their service; and he has since performed the part of the MOCK DOCTOR with universal applause. Upon his revolt, the doctor himself found it absolutely necessary to enter of the company; and having a talent for tragedy, has performed, with great success, the apothecary in "ROMEO AND JULIET."

The performers at our rustic theatre are far beyond those paltry strollers, who run about the country, and exhibit in a barn or a cow-house; for, as, their bills declare, they are a company of comedians from the Theatre Royal; and I assure you they are as much applauded by our country critics, as any of your capital actors. The shops of our tradesmen have been almost deserted, and a crowd of weavers and hardwaremen have elbowed each other two hours before the opening of the doors, when the bills have informed us, in enormous red letters, that the part of GEORGE BARNWELL was to be performed by Mr. ———, at the particular desire of several ladies of distinction. 'Tis true, indeed, that our principal actors have most of them had their education at COVENT-GARDEN or DRURY-LANE; but they have been

employed in the business of the drama in a degree just above a scene-shifter. An heroine to whom your managers in town, in envy to her rising merit, scarce allotted the humble part of a confidante, now blubbers out ANDROMACHE or BELVIDERA; the attendants on a monarch strut monarchs themselves; mutes find their voices, and message-bearers rise into heroes. The humour of our best comedian consists in shrugs and grimaces: he jokes in a wry mouth, and repartees in a grin; in short, he practises on CONGREVE and VANBRUGH all those distortions which gained him so much applause from the galleries, in the drubs he was obliged to undergo in pantomimes. I was vastly diverted at seeing a fellow in the character of SIR HARRY WILDAIR, whose chief action was a continual pressing together of the thumb and fore-finger, which, had he lifted them to his nose, I should have thought he designed as an imitation of taking snuff: but I could easily account for the cause of this single gesture, when I discovered that SIR HARRY was no less a person than the dextrous MR. CLIPPIT, the candle-snuffer.

You would laugh to see how strangely the parts of a play are cast. They played "CATO:" and their MARCIA was such an old woman, that when JUBA came on with his—"Hail! charming "maid!"—the fellow could not help laughing. Another night I was surprised to hear an eager lover talk of rushing into his mistress's arms, rioting on the nectar of her lips, and desiring, in the tragedy rapture, to "hug her thus, and thus, for "ever;" though he always took care to stand at a most ceremonious distance. But I was afterwards very much diverted at the cause of this extraordinary respect, when I was told that the lady laboured under the misfortune of an ulcer in her leg, which occasioned such a disagreeable stench, that the performers were obliged to keep her at arms

length. The entertainment was "LETHE;" and the part of the FRENCHMAN was performed by a SOUTH BRITON; who, as he could not pronounce a word of the FRENCH language, supplied its place by gabbling in his native WELCH.

The decorations, or, in the theatrical dialect, the property of our company, are as extraordinary as the performers. OTHELLO raves about in a checked handkerchief; the GHOST in "HAMLET" stalks in a postillion's leathern jacket for a coat of mail; and CUPID enters with a fiddle-case, slung over his shoulders, for a quiver. The apothecary of the town is free of the house, for lending them a pestle and mortar to serve as the bell in "VENICE PRESERVED:" and a barber-surgeon has the same privilege for furnishing them with basons of blood to besmear the daggers in "MACBETH." MACBETH himself carries a rolling pin in his hand for a truncheon; and, as the breaking of glasses would be very expensive, he dashes down a pewter pint-pot at the sight of BANQUO'S GHOST.

A fray happened here the other night, which was no small diversion to the audience. It seems there had been a great contest between two of these mimic heroes, which was the fittest to play RICHARD THE THIRD. One of them was reckoned to have the better person, as he was very round-shouldered, and one of his legs was shorter than the other; but his antagonist carried the part, because he started best in the tent scene. However, when the curtain drew up, they both rushed in upon the stage at once; and, bawling out together, "Now are our brows bound with victorious wreaths," they both went through the whole speech without stopping.

A fool, if he saith he will have a crab, he will not have an apple.

THE JOURNEY TO THE MOON.

ONCE upon a time the seven wise men of GREECE were met together at ATHENS, and it was proposed that every one of them should mention what he thought the greatest wonder in the creation. One of them, of higher conceptions than the rest, proposed the opinion of some of the astronomers about the fixed stars, which they believed to be so many suns, that had each their planets rolling about them, and were stored with plants and animals like this earth. Fired with this thought, they agreed to supplicate JUPITER, that he would at least permit them to take a journey to the MOON and stay there three days, in order to see the wonders of the place, and give an account of them at their return. JUPITER consented, and ordered them to assemble on a high mountain, where there should be a cloud ready to convey them to the place they desired to see. They picked out some chosen companions, who might assist them in painting and describing the objects they should meet with. At length they arrived at the MOON, and found a palace there well fitted up for their reception. The next day, being very much fatigued with their journey, they kept quiet at home till noon; and being still faint, they refreshed themselves with a most delicious entertainment, which they relished so well, that it overcame their curiosity. This day they only saw through the window that delightful spot, adorned with the most beautiful flowers, to which the beams of the sun gave an uncommon lustre, and heard the singing of the most melodious birds till evening came on. The next day they rose very early in order to begin their observations; but some very beautiful young ladies of that country coming to make them a visit, advised them first to

recruit their strength before they exposed themselves to the laborious task they were about to undertake.

The delicate meats, the rich wines, the beauty of these damsels, prevailed over the resolution of these strangers. A fine concert of music is introduced, the young ones begin to dance, and all is turned to jollity; so that this whole day was spent in gallantry, till some of the neighbouring inhabitants growing envious at their mirth, rushed in with swords. The elder part of the company tried to appease the younger, promising the very next day they would bring the rioters to justice. This they performed, and the third day the cause was heard; and what with accusations, pleadings, exceptions, and the judgment itself, the whole day was taken up, on which the term set by JUPITER expired. On their return to GREECE, all the country flocked in upon them to hear the wonders of the MOON described; but all they could tell was, for that was all they knew, that the ground was covered with green, intermixed with flowers, and that the birds sung among the branches of the trees; but what kind of flowers they saw, or what kind of birds they heard, they were totally ignorant. Upon which they were treated everywhere with contempt.

If we apply this FABLE to men of the present age, we shall perceive a very just similitude. By these three days the FABLE denotes the three ages of man. First, YOUTH, in which we are too feeble in every respect to look into the works of the CREATOR: all that season is given up to idleness, luxury, and pastime. Secondly, MANHOOD, in which men are employed in settling, marrying, educating children, providing fortunes for them, and raising a family. Thirdly, OLD AGE, in which, after having made their fortunes, they are overwhelmed with law-suits and proceedings relat-

ing to their estates. Thus it frequently happens, that men never consider to what end they were destined, and why they were brought into the world.

Those who wish to see their children virtuous and happy, should treat them as friends not as slaves.

People frequently use this expression, "I am "inclined to think *so and so*," not considering they are then speaking the most literal of all truths.

Every person insensibly fixes upon some degree of refinement in his discourse, some measure of thought which he thinks worth exhibiting. It is wise to fix this pretty high, although it occasions one to talk the less.

To forget a wrong is the best revenge.

Manners make the man.

The devil is good, or kind, when he is pleased.

A good beginning makes a good ending.

Like blood, like good, and like age,
Make the happiest marriage.

The truest wealth is contentment with little.

A man's best fortune or his worst is a wife.

He that speaks me fair, and loves me not,
I will speak him fair, and trust him not.

Take heed you find not what you do not seek.

Lawyer's houses, are built on the heads of fools.

Conversation makes a man what he is.

The dainties of the great are the tears of the poor.

The great put the little on the hook.

A wise man cares not much for what he cannot have.

In the husband WISDOM, in the wife GENTLENESS.

ON DISINTERESTED FRIENDSHIP.

I AM informed that certain GREEK writers, philosophers it seems in the opinion of their countrymen, have advanced some very extraordinary positions relating to FRIENDSHIP; as, indeed, what subject is there which these subtle geniuses have not tortured with their sophistry?

The authors to whom I refer dissuade their disciples from entering into any strong attachments, as unavoidably creating supernumerary disquietudes to those who engage in them; and, as every man has more than sufficient to call forth his solicitude in the course of his own affairs, it is a weakness, they contend, anxiously to involve himself in the concerns of others. They recommend it also, in all connections of this kind, to hold the bands of union extremely loose; so as always to have it in one's power to straiten or relax them, as circumstances and situations shall render most expedient. They add, as a capital article of their doctrine, "That to live exempt from cares, is an essential in-"gredient to constitute human happiness: but an "ingredient, however, which he, who voluntarily "distresses himself with cares, in which he has no "necessary and personal interest, must never hope "to possess."

I have been told, likewise, that there is another set of pretended philosophers, of the same country, whose tenets, concerning this subject, are of a still more illiberal and ungenerous cast.

The proposition they attempt to establish, is, that "FRIENDSHIP is an affair of self-interest en-"tirely, and that the proper motive for engaging "in it, is, not in order to gratify the kind and "benevolent affections, but for the benefit of that "assistance and support which is to be derived "from the connection." Accordingly they assert,

that those persons are most disposed to have recourse to auxiliary alliances of this kind, who are least qualified by nature, or fortune, to depend upon their own strength and powers: the weaker sex, for instance, being generally more inclined to engage in FRIENDSHIPS than the male part of our species; and those who are depressed by indigence, or labouring under misfortunes, than the wealthy and the prosperous.

Excellent and obliging sages, these, undoubtedly! To strike out the friendly affections from the moral world, would be like extinguishing the sun in the natural: each of them being the source of the best and most grateful satisfactions that heaven has conferred on the sons of men. But I should be glad to know what the real value of this boasted exemption from care, which they promise their disciples, justly amounts to? An exemption flattering to self-love, I confess; but which, upon many occurrences in human life, should be rejected with the utmost disdain: for, nothing, surely, can be more inconsistent with a well-poised and manly spirit, than to decline engaging in any laudable action, or to be discouraged from persevering in it, by an apprehension of the trouble and solicitude with which it may probably be attended. VIRTUE herself, indeed, ought to be totally renounced, if it be right to avoid every possible means that may be productive of uneasiness: for who, that is actuated by her principles, can observe the conduct of an opposite character, without being affected with some degree of secret dissatisfaction? Are not the just, the brave, and the good, necessarily exposed to the disagreeable emotions of dislike and aversion, when they respectively meet with instances of fraud, of cowardice, or of villainy? It is an essential property of every well-constituted mind, to be affected with pain, or pleasure, ac-

cording to the nature of those moral appearances that present themselves to observation.

If sensibility, therefore, be not incompatible with true wisdom, and it surely is not, unless we suppose that philosophy deadens every finer feeling of our nature, what just reason can be assigned, why the sympathetic sufferings which may result from FRIENDSHIP should be a sufficient inducement for banishing that generous affection from the human breast? Extinguish all emotions of the heart, and what difference will remain, I do not say between man and brute, but between man and a mere inanimate clod? Away, then, with those austere philosophers, who represent VIRTUE as hardening the soul against all the softer impressions of humanity! The fact, certainly, is much otherwise: a truly good man is, upon many occasions, extremely susceptible of tender sentiments; and his heart expands with joy, or shrinks with sorrow, as good or ill fortune accompanies his friend. Upon the whole, then, it may fairly be concluded, that, as in the case of VIRTUE, so in that of FRIENDSHIP, those painful sensations, which may sometimes be produced by the one, as well as by the other, are equally insufficient grounds for excluding either of them from taking possession of our bosoms.

They who insist that "utility is the first and "prevailing motive which induces mankind to "enter into particular FRIENDSHIPS," appear to me to divest the association of its most amiable and engaging principle: for, to a mind rightly disposed, it is not so much the benefits received, as the affectionate zeal from which they flow, that gives them their best and most valuable recommendation. It is so far indeed from being verified by fact, that a sense of our wants is the original cause of forming these amicable alliances: that, on the contrary, it is observable, that none have been

more distinguished in their FRIENDSHIPS, than those whose power and opulence, but, above all, whose superior VIRTUE, a much firmer support, have raised them above every necessity of having recourse to the assistance of others.

The true distinction, then, in this question, is, that "although FRIENDSHIP is certainly productive of utility, yet utility is not the primary "motive of FRIENDSHIP." Those selfish sensualists, therefore, who, lulled in the lap of luxury, presume to maintain the reverse, have surely no claim to attention; as they are neither qualified by reflection, nor experience, to be competent judges of the subject.

Good gods! is there a man upon the face of the earth, who would deliberately accept of all the wealth and all the affluence this world can bestow, if offered to him upon the severe terms of his being unconnected with a single mortal whom he could love, or by whom he should be beloved? This would be to lead the wretched life of a detested tyrant, who, amidst perpetual suspicions and alarms, passes his miserable days a stranger to every tender sentiment, and utterly precluded from the heart-felt satisfactions of FRIENDSHIP.

Wherever I find a great deal of GRATITUDE in a poor man, I take it for granted there would be as much GENEROSITY if he were a rich man.

Men's zeal for religion is much of the same kind as that which they shew for a foot-ball: whenever it is contested for, every one is ready to venture their lives and limbs in the dispute; but when that is once at an end, it is no more thought on, but sleeps in oblivion, buried in rubbish, which no one thinks it worth his pains to rake into, much less to remove.

THE TWO BEES.

ON a fine morning in MAY, two BEES set forward in quest of honey; the one wise and temperate, the other careless and extravagant. They soon arrived at a garden enriched with aromatic herbs, the most fragrant flowers, and the most delicious fruits. They regaled themselves for a time on the various dainties that were spread before them: the one loading his thigh at intervals with provisions for the hive against the distant winter: the other revelling in sweets, without regard to any thing but his present gratification. At length they found a wide-mouthed phial, that hung beneath the bough of a peach-tree, filled with honey ready tempered, and exposed to their taste in the most alluring manner. The thoughtless epicure, spite of all his friend's remonstrances, plunged headlong into the vessel, resolving to indulge himself in all the pleasures of sensuality. The philosopher, on the other hand, sipped a little with caution; but being suspicious of danger, flew off to fruits and flowers; where, by the moderation of his meals, he improved his relish for the true enjoyment of them. In the evening, however, he called upon his friend, to enquire whether he would return to the hive; but found him surfeited in sweets, which he was as unable to leave as to enjoy. Clogged in his wings, enfeebled in his feet, and his whole frame totally enervated, he was but just able to bid his friend adieu, and to lament with his latest breath, that though a taste of pleasure might quicken the relish of life, an unrestrained indulgence is inevitable destruction.

When either side grows warm in argument, the wisest man gives over first.

ON GENIUS AND LEARNING.

MANKIND in general, when they contemplate the records of those illustrious for PATRIOTISM, PHILOSOPHY, POETRY, or any other qualities which entitle them to immortality, are inclined to complain of the dearth of abilities and paucity of true GENIUS observable in all ages.—"GENIUS," exclaims the discontented complainant, "is given but with a sparing hand: instead "of moving in a regular orbit as the planet, its "course is lawless as the comets; instead of dif-"fusing the permanent rays of the sun, it glitters "only with the dazzling glare of the lightning; it "is quick and transitory, and like the phœnix, "appears not once in a century."—Such is the usual outcry of those, who love to turn good into evil; to depreciate the dignity of man, and undervalue the works of their CREATOR. The arguments by which they support this hypothesis are plausible: they observe, "that illustrious men "have generally flourished not in a continued "series, when the loss of one was supplied by "a successor equally capable, but in a collective "body. After their demise, nature, as exhausted "by such an unusual effort, has sunk into a le-"thargy, and slept for ages. These SONS OF "FAME, like the brighter constellations of the "heavens, obscure, by their superior splendour, "the infinite hosts of stars which are scattered "through the regions of endless space."—To establish this position, they instance the noted reigns of AUGUSTUS, CHARLES, ANNE, and LOUIS. The respectable names of VIRGIL, HORACE, OVID, TIBULLUS, PROPERTIUS, LIVY, and the other glories of that learned age, are produced. MILTON, DRYDEN, TILLOTSON, and CLARENDON, with POPE, SWIFT, ARBUTHNOT, BOLINGBROKE,

ADDISON, CORNEILLE, RACINE, and MOLIERE, seem to corroborate this assertion. But let us examine with impartiality, and the deception will be detected. Can we suppose, that nature has scattered her blessings with more profusion to one age than another; or, that like an unfeeling step-mother, she has robbed one child of its portion to enrich the other? Rather has not the universality of her influence been equally extended to all? Whence, then, it is required, whence originates that inequality of GENIUS and LEARNING, which is so incontrovertibly conspicuous in the annals of history? The answer is brief: from the difference of cultivation. The most fertile fields will, if neglected, be overrun with weeds; and the bramble will choke the luxuriance of the floweret. How many neglected spots are concealed in the wilds of AFRICA? How many tracts, seemingly oppressed with the curse of sterility, have, by the assistance of art, teemed with the fruits of cultivation? The human mind is that luxuriant field, rich in the gifts of nature, but requiring the fostering care of education, to raise the imperfect seed to the maturity of the full-grown crop.

I will venture to affirm, that neither the dark ages of the latter ROMAN EMPIRE, nor the darker ones which succeeded, (the period when human nature was at its lowest ebb, and had relapsed into the barbarism from which the superior wisdom of the first race of men had raised it) were deficient in GENIUS, if opportunity had called forth its powers. STATIUS and CLAUDIAN undoubtedly possessed the fire so requisite to form the poet; and the excellent BOETHIUS, martyred by the cruel policy of the Imperial court, was born to grace a more splendid æra. To descend still deeper into this region of darkness, even so late as the closing years of the GREEK EMPIRE, the Princess ANNA COMNENA, to the eminence of her

illustrious birth, joined the milder glories of arts and literature. THOMAS AQUINAS, DUNS SCOTUS, and the other schoolmen, shew an acuteness of reason, and comprehension of mind, employed indeed on subtle niceties and frivolous distinctions; but which, under the direction of a better taste, might have explored the profoundest depths of true philosophy. The ROSICRUCIANS, with other chemical projectors, in the course of an extravagant search after an imaginary menstruum, stumbled on many useful discoveries in that curious science. Pope SILVESTER, with his illustrious follower, friar BACON, who were for their extraordinary knowledge deemed magicians by the ignorant multitude, and who were both, for the honour of our nation, ENGLISHMEN, directing their studies to the proper ends of philosophy, were the harbingers of that glorious light which has since blazed out. CHARLEMAGNE and ALFRED are characters which might dignify the annals of any historian, as warriors and legislators: the first softened the rigors of the feudal system, so peculiarly adapted to bind mankind in indissoluble chains; the other blessed his native land with liberty, and laid the first foundations of that constitution, which has since proved the envy and admiration of EUROPE. These few illustrious names, which are the sole ornaments of so many ages only feebly enlightened, were not able to dispel the surrounding clouds: their rays, scattered through such an extensive space, only served to make

"*Darkness visible.*"

And when the poet exclaimed,

"*Let* Sheffields *smile, and* Drydens *still shall write,*"

he asserted that, to which experience has since given the sanction of truth.

It is not to be doubted, but that many a man, whose powers of mind might have carried him to the highest pitch of human glory, has languished in obscurity for want of those opportunities, or that patronage, which calls forth the powers of the soul. Those few to whom their better fortune has granted this envied lot, sufficiently prove this position; and many of the most excellent of the latter ROMAN EMPERORS, left the more humble roofs of their native cottages, for the splendid magnificence of the Imperial palace.

But the land of LIBERTY is the soil favourable to the rearing these latent seeds; and it has been observed, that though GENIUS may flourish awhile under the exotic warmth of arbitrary power, its blossom is but perishable: it languishes under the nipping blasts of oppression; and pines for the more congenial sun of FREEDOM. The iron sway of SLAVERY crushes the soul as well as the body;

> "Weighs down the portion of cœlestial birth,
> "The breath of God, and fixes it to earth."

That I may not seem to assert an improbability, let us examine the different states of literature in the commonwealths of GREECE and ROME, under the dominion of the CÆSARS. An objection is now easily started, viz. that the AUGUSTAN AGE is the great æra of ROMAN literature; and that under the commonwealth the advances towards the politer arts were slow and difficult. The fact is, that the ROMANS, during the first centuries, were too deeply engaged in their foreign and domestic wars, to attend to the milder occupations of PEACE. Self-preservation naturally engages the attention of man, prior to all other considerations: when that is secured, he has leisure to look around him, and make his first attempts in the sciences. In the earlier, rude, and martial times,

the trumpet drowned the notes of the lyre; in those times, therefore, the GENIUS most suitable to the age, shone with distinguished lustre; this was the age of patriotism and conquest, and military merit was the only certain road to the dignities of the republic. When ROME was subjected to CÆSAR, her empire extended over the then known world. The GRECIAN elegance had softened her rougher GENIUS; and science had polished the ferocity of her manners. The laurel of conquest faded before the olive of PEACE; and literary merit became the object of attention. AUGUSTUS only established that, of which others had laid the foundations. ENNIUS, TERENCE, LUCRETIUS, CATULLUS, and SALLUST, were prior to him; and the ROMAN eloquence, which was born, and which died with CICERO, sunk under the malignity of his influence. It is worth remarking, that though the AUGUSTAN AGE produced the best POETS, yet ELOQUENCE fled with FREEDOM; after the death of CICERO she degenerated from her purer strains, into the laboured phrases of affected declamation. POETRY, which is so noted for its suppleness, flourished only for a few years; and probably owed its temporary vigour to the mean prostitution of its talents, in flattering the enslaver of his country, and the tyrant of the world.

GREECE, on the contrary, produced a continued series of great and learned men: she was not like ROME, forced to struggle for her LIBERTY and existence against the jealousy of surrounding states. After the decisive battles of MARATHON, PLATÆA, and SALAMIS, her internal dissentions were her only enemies; but even these promoted rather than impeded the powers of her GENIUS. To the Peloponessian war we owe the history of THUCYDIDES, the funeral orations of PERICLES and PLATO, and to the treachery of PHILIP, the

sublime invectives of DEMOSTHENES; but when the conquering eagle of ROME, under the pretence of protecting, enslaved the country, from that moment her GENIUS withered; and the only muse she afterwards produced, POLYBIUS in particular, instead of recording the glories of her native country, celebrated the exploits of ROME. ROME, therefore, now the uncontrouled mistress of the world, was expected to excel in arts as well as arms: under AUGUSTUS, as before observed, she flourished for a time; but, under the succeeding emperors, she relapsed into the ignorance, though she possessed not the virtues, of the CONSULAR STATE. The feeble efforts which learning afterwards made to recover her ancient pre-eminence, seem to confirm the position, that under LIBERTY alone she can acquire a permanent strength. Under the happy reigns of VESPASIAN, TRAJAN, and the better emperors, the short-lived ray of returning FREEDOM awaked her from her lethargy; and JUVENAL, the PLINIES, and TACITUS, are enrolled in the last list of ROMAN WORTHIES.—The works of the TWO PLINIES might have been produced under any reign, however tyrannical.—The studies of the naturalist could never awaken the jealousy of the most capricious tyrant; and the panegyric of the younger PLINY was a piece of complimentary flattery, which must be acceptable to the ears of any prince. Of his letters it has been truly observed, that they are only elegant trifles. In CICERO's collection we find a history of the times, the characters of the greatest men delineated with spirit, and his sentiments delivered with a ROMAN FREEDOM. PLINY was overawed by the terrors of despotism, and dared not to venture on topics which might rouse the anger of his sovereign; but that JUVENAL and TACITUS adorned this period, must uncontestibly be the effect of at least some degree of LIBERTY; otherwise the

unsparing lash of the satyrist would not have attacked the most powerful men of ROME; or the bold pen of the historian dared to display the actions of the former emperors with such freedom of censure, so odiously and yet so justly. He would have been contented with a bare relation, and left the reader to make those observations, which though he could not but have felt, he would have been afraid to give vent to; especially when JUVENAL, in the reign of DOMITIAN, had been banished for a slight reflection on an insignificant actor.

As in the course of this paper many of the great names of antiquity have been mentioned, I cannot help noticing the assertion of a very learned man, in which his partiality for the ancients seems to have hurried him on beyond due lengths. I refer the reader to the 127th paper, 4th vol. of the ADVENTURER, from whence the following is extracted: "The age will never again return, when a PERICLES, after walking with PLATO in a portico "built by PHIDIAS, and painted by APELLES, "might repair to hear a pleading of DEMOSTHENES, or a tragedy of SOPHOCLES."

Unless this passage is more accurately considered, it seems to give the decisive turn against the moderns; and presents a formidable list of great names to which we have but few to oppose. But if we examine the chronological order, we shall find, that PERICLES, PHIDIAS, and SOPHOCLES, were hardly contemporaries, PERICLES dying in the 87th olympiad; but DEMOSTHENES, who was contemporary with APELLES, did not pronounce his first philippic till the 107th, and PLATO died in the 108th. The reader who would wish to know the more particular dates, I refer to TALLENT's Chronology, who has regulated his by SCALIGER's Tables.—From this it will appear, that though a PERICLES might have walked in a portico built

by PHIDIAS, it could not have been painted by APELLES; and though he might have heard a tragedy of SOPHOCLES, he could not have conversed with PLATO, or repaired to a pleading of DEMOSTHENES. I might with equal justice say, the time will never return when an ALFRED, after walking with BACON in a portico built by WREN, or painted by WEST, might repair to hear a speech of CHATHAM'S, or a tragedy of SHAKSPEARE'S. Surely this is an unfair mode of comparison, and to take a hint from his own motto,

> "But oft they labour under great mistakes,
> "As when their ancients lavishly they raise,
> "Above all modern rivalship and praise."—

But to return to my subject. From the variety of concurring accidents and combination of circumstances, which are so necessary, if not to form, at least to force GENIUS into notice, it is more to be wondered at, that so many great characters have, than that more have not existed. True it is, that there are some, who are by nature endowed with such powers of mind, that they have risen superior to all surrounding impediments; but the number of these transcendent men are comparatively few with those who have rendered themselves eminent from the fortuitous concurrence of lucky circumstances. To any one who attentively considers the variety of characters which may be met with in a large public school, the following will appear no unimportant circumstance: He cannot but observe the great number of boys, who, by their natural abilities and early attainments, seem to promise future greatness; and who, provided they had all an equal chance of succeeding in the world, might attain the heights of excellence. Yet how few of them, in their maturer years, fulfil those expectations which the earliest period of their life so justly excited.—The reason

is evident, when at school they had full and fair scope for the exercise of their talents; they were fired with emulation, animated by the hope of glory. Envy had not as yet tainted the purity of the breast; and every one honestly confessed his admiration of their superior powers. When they entered the larger theatre of the world, the case is widely different: the passions then take a larger range; envy, and all the blacker ones expand themselves. One man hides himself in the obscurity of what mistaken philosophy calls a life of retirement and ease, that is, of indolence and sloth; another destroys himself in the excesses of licentious pleasure; here distressed merit pines in want and obscurity; there the bent of the soul is mistaken, and the injudicious and arbitrary will of a parent or a guardian, forces it into that line where its lustre is darkened and its powers fail. For the human mind, in spite of the pride of wisdom, and vanity of self-complacency, is confined to a narrow sphere; though some men by the universality of their attainments, versatility of their powers, seem to contradict this assertion; yet, those instances are so rare, as scarce to form an exception to the general rule. NEWTON is great as an ASTRONOMER, and CHATHAM as a STATESMAN; when confined to their own proper paths, their abilities are wonderful, their glory consequently great; but place CHATHAM at the astronomical calculation of a NEWTON, or a NEWTON at the helm of state, their respective worth is immediately lost, and they both would sink to the level of common mortals. GENIUS, then, if not totally buried, is often perverted, and its powers rendered ineffectual. POPE observed of a certain illustrious character, "*How sweet an* OVID *in a* MURRAY *lost*;" and it is not to be doubted, but that the abilities of many have been equally distorted from their natural bent.

I am inclined to think, that the maxim

"That as the twig is bent the tree's inclined,"

is not universally though generally true. Rather like a tree forced from its natural situation, it will, when left to the exercise of its own powers, recoil with the greater violence. We may remember that ADDISON was made a secretary of state, and SWIFT, if he had listened to KING WILLIAM, would have been a cornet of horse.—How little the talents of the one were adapted to his office, is well known; what a figure the author of the "TALE OF THE TUB" would have made as a cornet, I leave to my readers to judge. The attic elegance and polished wit of ADDISON was lost amidst the turbulence of state intrigues; and the keen sarcastic genius of SWIFT was by no means fitted for the camp; unless it can be proved, that HUMOUR can gain a battle, or SATIRE take a town.

A good word is as soon said as a bad one.

Shew a good man his error, and he turns it into VIRTUE; a bad man doubles his fault.

He keeps his road well enough who gets rid of bad company.

An iron anvil should have an hammer of feathers.

A wise man changes his mind, a fool never will.

You had better leave your enemy something when you die, than live to beg of your friend.

Go not over the water where you cannot see the bottom.

It often happens that those are the best people, whose characters have been most injured by slanderers: as we usually find that to be the sweetest fruit which the birds have been pecking at.

TRANSLATION

Of part of a letter, written by the late PRINCE LEE BOO, *and intended to have been sent to his father the* KING OF THE PELEW ISLANDS; *in which the sense is, as far as it could be collected, exhibited, without regard to his mode of expression, which was incapable of being represented in any other language.*

" WHAT I have said to you, beloved sire, on " the politics of this people, has been " short and superficial, because you have taught " me to speak with diffidence and reserve on mat- " ters of this high nature; and because the laws " by which this country is governed are too nu- " merous and profound to be hastily learned. Their " customs and manners also require a longer re- " sidence than I have yet made amongst them, " to be clearly comprehended and fairly judged. " Our prejudices do not suffer us to reflect that " these ought always to be considered with re- " ference to the climate, wants, and civil condi- " tion of the country. As experience ripens " my judgment, expect from me better remarks " on all these particulars: at present accept with " your usual indulgence, such observations as " have occured to me; they will at least serve " to mark the stages of my improvement, as you " compare those of different dates together.

" I shall first of all present you with a sketch " of their amusements, in which you told me, in " our last conversation, before I mounted into the " great floating-castle, I should see a vast deal " of the temper and natural character of the peo- " ple I was about to visit. You will scarcely cre- " dit it, but I assure you I make continual mis- " takes between their amusements and their busi- " ness, and sometimes imagine they are pursu- " ing some sport, when in reality they are occu- " pied about objects of a serious and solemn na- " ture: for, notwithstanding this people are capa-

" ble of such stupendous efforts of art, and science, " they have a way of mixing a littleness of cha- " racter with their grandeur of spirit, qualities that " are held incompatible with us; and thus is " produced a sort of farcical and ridiculous dis- " proportion. This equivocal appearance of many " of their proceedings will doubtless fill my letters " with numerous errors; but I shall take care " to rectify them as I advance in my acquaintance " with the subject, so as in the end to commu- " nicate some advantage to yourself, and conse- " quently to my dear country, from these oppor- " tunities which I owe to your indulgence.

" To begin, then, you must know that the other " day I was carried to a very large room, in which " they told me was assembled the great council " of the nation: but I presently saw through it, " and perceived clearly that it was a kind of " game in imitation of a senate; and, indeed, it " was performed so well, that had it not been for " a great deal of laughing, coughing, scraping, " and hallooing, it might have been imposed " upon me for a real assembly of the great men " of the nation, met to debate on its most impor- " tant interests; for here and there, there was " a vast deal of animation assumed, and eloquence " displayed, and even moments of gravity, such " as characterise all our meetings for the good of " our country. My ignorance of the language " disqualified me from participating in the joke; " but from the eagerness and perseverance with " which it was pursued, I could plainly perceive " that it was very entertaining to those engaged.

" The following night I was taken to an exhibi- " tion called a MASQUERADE, which I only men- " tion here as a contrast to the humorous scene " I was present at the day before, since it seems " to be more properly a ceremony than an amuse- " ment; I mention it, too, as one instance, among

" a very few, in which this generous people have " used a reserve towards me in respect to the " explanation of their manners and customs: " for they would fain have persuaded me that this " MASQUERADE, as it is called, was a mere diver- " sion among the young men and women of qua- " lity, while nothing could be more clear than " that it was a religious celebration. I can how- " ever conceive it so natural to laugh at the " practises of other countries, especially those " which appertain to their religion, that I must " own I think them entirely excusable for veiling " those rites and mysteries, for the present, from " my eyes, until I shall have worn off my first pre- " judices. There was something splendidly so- " lemn in this whole ceremony; and if there was " any interruption to the gravity of the scene, " it was occasioned by some strange cries and whim- " sical contortions, which, however ridiculous they " appear to the inhabitants of other countries, I " have no doubt make a very serious impression " on the bosoms of the natives, as being in honour " of the different deities they adore. There was " a vast variety of dresses, which I conceived to " be representatives of particular orders and des- " criptions, who thus, through the medium of one " of their fraternity, offered their respective ado- " ration; while the priests wore all the same " clothing, called by the natives a DOMINO. I " say, I conceived all this, because a certain awe " and timidity with which I felt myself inspired, " made me forbear any questions that might seem " to result from impertinent curiosity.

" There is one circumstance respecting this " country, which, to my ideas, is altogether un- " accountable; and that is, the great leisure they " have for idleness, in the midst of such proofs of " their labour and ingenuity as overpower the " imagination. It surprises me the more, my

" beloved father, because you know I have been " accustomed to see every individual usefully em- " ployed in my own country, it being one of your " favourite maxims, that the happiness of your " whole people require it. Thou, who art a " mighty prince, art likewise the best workman " in thy dominions; for who can make hatchets " to equal thine? But here the great men can " bear to sit whole days unemployed, and will " eat their food with instruments which other " hands have formed, and live in houses with the " very principle of whose construction they are " little acquainted. From all this must result a " vast deal of idle time to be filled up with mere " amusements; and it is astonishing how many " these people have imagined, of which we have " no conception. They are extremely fond of " DANCING; a pastime which implies much less " exertion with them than with us, and consists " chiefly in eating, drinking, and wearing fine " ornaments. They extend this accomplishment " even to the brute creation; for I observe that " their dogs are taught to dance in the streets of " the capital; so much leisure time have ENGLISH- " MEN to bestow upon these diversions.

" Their HUNTING is of various kinds, but the " principal object of it is a poor little timid ani- " mal they call a HARE: I have not yet seen it, " but I shall hope to be enabled to send you " a description of it, together with an account " of the birds and beasts of the country. I can- " not, however, forbear mentioning one remark- " able property ascribed to it, that of loving to " be hunted, although its entertainment consists " solely in being torn to pieces by dogs; I was " assured, however, of this by a person who is " very fond of the chace. Another species of " hunting, in which apparently they take great " delight, is that of a huge animal, called in their

" language ox; and this takes place often in the " streets of the city, to the great terror of all " who do not mix in the sport. There are no " dogs used in this kind of hunting, at least I " could perceive none; indeed, I was hurried " away by my kind protectors so quick when the " beast approached, that I could see but little of " their mode of proceeding, though I beheld " enough to make me wonder at such a predilec- " tion in a people who are in a thousand respects " so civilised and so humane.

" In my future account of the beasts of this " country I shall say a great deal to you about a " beautiful animal, called the HORSE, which will " with great ease and celerity bear a man from " place to place upon his back. They make this " animal conducive to their sport in an amuse- " ment they term RACING, in which two or more " of them are made to run one against the other " with men on their backs, and wounded all the " way with sharp spikes. I cannot help wonder- " ing how good men can be pleased with such " sights; for it seems an unnatural and ungener- " ous contest, when two animals are urged beyond " their strength, and forced on by violent treat- " ment. I am sorry to find fault with a peo- " ple to whom we have all, and myself par- " ticularly, been so greatly obliged; so that I am " drawn opposite ways by TRUTH and GRATI- " TUDE; but then again I consider, that nothing " is so sacred as TRUTH, and that, after all, my " greatest gratitude is due to my father and my " king, who requires that I should always tell him " the TRUTH.

" The other day I observed two men in a " field, stripped as naked as it is the custom with " us, and beating one another till they were co- " vered with blood, for the diversion of an in- " finite number of spectators, who seemed to be

" delighted with the scene. Though our enemies " taken in war have often been slaughtered before " my eyes, yet I could so ill bear to see this fury " between countrymen, and, as I was told, between " men who had never quarrelled, and all to amuse " their fellow-creatures, that I turned away my " eyes, and was sorrowful all the rest of the day. " It added a good deal to my chagrin, to observe " in my way home two DOGS very furiously en- " gaged; and while they were miserably tearing " one another to pieces, a vast number of people " gathering round them, and provoking their fury " by clapping their hands, and a thousand savage " gesticulations.

" They have also another sport here, of a piece " with some which I have already mentioned, " termed by the natives COCK-FIGHTING; though " I am told that this amusement is a little on the " decline. The entertainment consists in con- " templating a very fierce combat between two " large birds of great beauty and signal use to " mankind, which they arm with instruments that " enable them to inflict dreadful wounds on each " other, till one of them expires in considerable " torture. I am sorry to add, that I have seen " some poltroons amuse themselves with throwing " sticks at this noble bird, which, for that purpose, " they had confined by the leg. Their diversions " within doors are in such great variety, that it " would rob more important subjects of all my " time, if I were to think of describing them to " you: besides which, I have only glanced at the " greater part of them; for my dear friends here " think I am more profitably employed when I am " improving myself in the language, or am acquir- " ing knowledge which may turn to the future " benefit of your majesty's people.

" Their principal amusement, in their own " houses, appears to be derived from a certain

" number of thin substances, spotted in a certain " manner with different colours, and which, " though they allow that they gain no ideas from " them, will entertain them during the time that " your majesty would take to repel an invasion of " your dominions. I am prejudiced against this " amusement, because I have observed it operate " very unpleasantly on the countenances of those " who are engaged in it; and I have seen some " very handsome persons, entirely stripped, while " playing at CARDS, of what rendered them be- " fore so amiable in my eyes. They have not yet " made me comprehend how it can be; but they " tell it to me as an undoubted truth, that often- " times men lose every thing that is valuable to " them in this amusement, if it deserve that name, " after we are told of its destructive tendency; so " that be assured, beloved father, I will not " attempt to acquire so pernicious a talent. But " the pastime of which this great people seems " most enamoured, is what their language denomi- " nates a PLAY. I have not yet been present at " one, so that I cannot pretend to give you any " account of it; but as far as I can understand " such descriptions as have been given me of it, it " is a powerful engine, whether it be used on the " side of VICE or VIRTUE. I will send you a " full account of the first which I shall be per- " mitted to attend; but I fear that the silence " observed about this amusement, by my dearest " friends, is on account of the neglect into which " this its moral efficacy may have sunk in the " present times.

" The other day I was present at a diversion " which at first wore a formidable appearance, " but soon turned out to be a very insignificant " spectacle. A number of persons, armed with " weapons, which they call BOWS and ARROWS, " and which serve to the same purpose pretty

" nearly as our SLINGS and SPEARS, met together
" on a spacious plain. The professed object of their
" meeting is to send their arrows into a painted
" piece of wood, which they denominate a TAR-
" GET; but not more than a small number of those
" that came with that pretence, partook at all of the
" diversion; so that, to make a display before a
" great number of the women of the country, of
" their persons and decorations, looks to be, with
" the major part, the real object which assembles
" them. I could not easily be convinced that all
" this noise and parade was to answer no political
" end: at one time it occurred to me, that it was
" a sort of divination by which heaven was con-
" sulted in the appointment to certain posts of
" eminence, and that the generals of armies, and
" captains of expeditions, were chosen in this
" kind of lottery; at another, that some secret
" terrors of an invasion had begun to spread in the
" country, and that this martial exercise was
" meant as preparative to a vigorous defence. I
" was at length, however, persuaded that they
" were a very peaceable set of people, and that
" all this uproar proceeded only from an out-
" rageous love of flourish and show, and, in
" fact, was nothing more than an apology for a
" feather in their hats. I was a little afraid at
" first of coming near them; but, upon trial, I
" found them so familiarly and tamely disposed,
" that one of them suffered me to take his hat off
" his head, and strutted too and fro, apparently in
" high good humour, while I admired his feather.
" There is always a great gathering from all parts
" to see this spectacle; and the ladies, for whose
" amusement the whole is designed, appear extrava-
" gantly pleased with beholding their husbands and
" relatives so cheaply metamorphosed into cham-
" pions and warriors. The inoffensiveness, however,
" and the pampered good-humour which ap-

" peared in their countenances, does not suffer " one long to couple with them the idea of any " thing that is terrible; and I much question, " supposing these men had been cast upon your " majesty's dominions, instead of those to whom " we are so much indebted, whether you would " have found their assistance so serviceable in your " battles."

Let my friend tell my tale.

Have money and you will find kindred enough.

The ITALIAN is wise before he undertakes a thing, the GERMAN while he is doing it, and the FRENCHMAN when it is over.

A man being found guilty of some petty crime, was told by one of the magistrates for WESTMINSTER, that if he chose to serve the King his punishment should be dispensed with. " In what " way?" replies the man. ' Why, pray,' says his worship, ' what countryman are you?' " IRISH, an't " please your honour." ' Have you ever been at ' sea?' says the magistrate. " Have I ever been " at sea!" answers the Hibernian, " Why, does " your worship's worship think I was trundled over " from my own country in a wheel-barrow?"

When once you profess yourself a friend, endeavour to be always such. He can never have any true friends that will be often changing them.

A man may have a thousand intimate acquaintances, and not a friend among them all.

If you have one friend, think yourself happy.

Follow not TRUTH too near at the heels, lest it dash out your teeth.

Some evils are cured by contempt.

No object is more pleasing to the eye, than the sight of a man whom you have obliged; nor any music so agreeable to the ear, as the voice of one that owns you for his benefactor.

LIBERTINISM—A CAVEAT AGAINST IT.

THERE is no error more common, or more dangerous, than the notion that an unrestrained indulgence of appetite is generally attended with a liberal, humane, and merciful temper. Nor is there any opinion more false and more fatal, or which demands to be more steadily controverted, than that LIBERTINISM and GOOD-NATURE are natural and necessary associates. For after all that corrupt poets, and more corrupt philosophers, have told us of the blandishments of pleasure, and of its tendency to soften the temper, and humanize the affections, it is certain that nothing hardens the heart like excessive and unbounded luxury; and he who refuses the fewest gratifications to his own voluptuousness, will generally be found the least susceptible of tenderness for the wants of others. The cruelties at ROME bore an exact proportion to the dissoluteness at CAPREÆ. And it is not less notorious, that the Imperial fiddler became more barbarous as he grew more profligate.—"Prosperity," says the ARABIAN proverb, "fills "the heart till it makes it hard;" and the most dangerous pits and snares for human virtues, are those which are so covered over with the flowers of prosperous fortune, that it requires a cautious foot, and a vigilant eye, to escape them.

The CREDITOR always hath a better memory than the DEBTOR.

Setting down in writing is a lasting memory.

The eye of a critic is often like a microscope: made so very fine and nice, that it discovers the atoms, grains, and minutest particles, without ever comprehending the whole, comparing the parts, or seeing all at once the harmony.

THE STORY OF ALBERT BANE.

IN treating of the moral duties which apply to different relations of life, men of humanity and feeling have not forgotten to mention those which are due from masters to servants. Nothing indeed can be more natural than the attachment and regard to which the faithful services of our domestics are entitled: the connection grows up, like all the other family-charities, in early life, and is only extinguished by those corruptions which blunt the others, by PRIDE, by FOLLY, by DISSIPATION, or by VICE.

I hold it indeed as the sure sign of a mind not poised as it ought to be, if it is insensible to the pleasures of home, to the little joys and endearments of a family, to the affection of relations, to the fidelity of domestics. Next to being well with his own conscience, the friendship and attachment of a man's family and dependents seems to me one of the most comfortable circumstances of his lot. His situation with regard to either forms that sort of bosom comfort or disquiet that sticks close to him at all times and seasons, and which, though he may now and then forget it amidst the bustle of public, or the hurry of active life, will resume its place in his thoughts, and its permanent effects on his happiness, at every pause of ambition or of business.

In situations and with dispositions such as mine, there is perhaps less merit in feeling the benevolent attachment to which I allude, than in those persons of more bustling lives and more dissipated attentions. To the LOUNGER, the home which receives him from the indifference of the circles in which he sometimes loiters his time, is naturally felt as a place of comfort and protection; and an elderly man-servant, whom I think I govern quietly

and gently, but who perhaps quietly and gently governs me, I naturally regard as a tried and valuable friend. Few people will perhaps perfectly understand the feeling I experience when I knock at my door, after any occasional absence, and hear the hurried step of PETER on the stairs; when I see the glad face with which he receives me, and the look of honest joy with which he pats *Cæsar* (a Pomeranian dog who attends me in all my excursions) on the head, as if to mark his kind reception of him too; when he tells me he knew my rap, makes his modest enquiries after my health, opens the door of my room which he has arranged for my reception, places my slippers before the fire, and draws my elbow-chair to its usual stand; I confess I sit down in it with a self-complacency which I am vain enough to think a bad man would be incapable of feeling.

It appears to me a very pernicious mistake, which I have sometimes seen parents guilty of in the education of their children, to encourage and incite in them a haughty and despotic behaviour to their servants; to teach them an early conceit of the difference of their conditions; to accustom them to consider the services of their attendants as perfectly compensated by the wages they receive, and as unworthy of any return of kindness, attention, or complacency.

When I was last autumn at my friend COLONEL CAUSTIC's, in the country, I saw there, on a visit to MISS CAUSTIC, a young gentleman and his sister, children of a neighbour of the colonel's, with whose appearance and manner I was peculiarly pleased. "The history of their parents," said my friend, "is somewhat particular, and I love to tell it, as "I do every thing that is to the honour of our "nature. Man is so poor a thing, taken in the "gross, that when I meet with an instance of "nobleness in detail, I am fain to rest upon it

" long, and to recal it often; as, in coming hither " over our barren hills, you would look with double " delight on a spot of cultivation or of beauty.

" The father of those young folk, whose looks " you were struck with, was a gentleman of con- " siderable domains and extensive influence on " the northern frontier of our county. In his " youth he lived, as it was then more the fashion " than it is now, at the seat of his ancestors, sur- " rounded with gothic grandeur, and compassed " with feudal followers and dependents, all of " whom could trace their connection, at a period " more or less remote, with the family of their " chief. Every domestic in his house bore the " family name, and looked on himself as in a cer- " tain degree partaking its dignity and sharing its " fortunes. Of these, one was in a particular " manner the favourite of his master. ALBERT " BANE (the surname, you know, is generally lost " in a name descriptive of the individual) had " been his companion from his infancy. Of an " age so much more advanced as to enable him to " be a sort of tutor to his youthful lord, ALBERT " had early taught him the rural exercises and " rural amusements, in which himself was emi- " nently skilful: he had attended him in the course " of his education at home, of his travels abroad, " and was still the constant companion of his ex- " cursions and the associate of his sports.

" On one of those latter occasions, a favourite " dog of ALBERT's, whom he had trained himself, " and of whose qualities he was proud, happened " to mar the sport which his master expected, " who, irritated at the disappointment, and " having his gun ready cocked in his hand, fired " at the animal, which, however, in the hurry of " his resentment, he missed. ALBERT, to whom " *Oscar* was as a child, remonstrated against the " rashness of the deed, in a manner rather too

" warm for his master, ruffled as he was with ac-
" cident, and conscious of being in the wrong, to
" bear. In his passion he struck his faithful at-
" tendant; who suffered the indignity in silence,
" and retiring, rather in grief than in anger, left
" his native country that very night; and when
" he reached the nearest town, enlisted with a re-
" cruiting party of a regiment then on foreign
" service. It was in the beginning of the war with
" FRANCE, which broke out in 1744, rendered re-
" markable for that rebellion which the policy of
" the FRENCH court excited, in which some of the
" first families of the HIGHLANDS were unfortu-
" nately engaged. Among those who joined the
" standard of CHARLES, was the master of
" ALBERT.

" After the battle of CULLODEN, so fatal to
" that party, this gentleman, along with others
" who had escaped the slaughter of the field, shel-
" tered themselves from the rage of the unsparing
" soldiery, among the distant recesses of their
" country. To him his native mountains offered
" an asylum; and thither he naturally fled for
" protection. Acquainted, in the pursuits of the
" chase, with every secret path and unworn track,
" he lived for a considerable time like the deer of
" his forest, close hid all day, and only venturing
" down at the fall of evening, to obtain from some
" of his cottagers, whose fidelity he could trust,
" a scanty and precarious support. I have often
" heard him, for he is one of my oldest acquain-
" tances, describe the scene of his hiding-place,
" at a later period, when he could recollect it in
" its sublimity without its horror.—' At times,'
" said he, ' when I ventured to the edge of the wood,
' among some of those inaccessible crags which
' you remember a few miles from my house,
' I have heard, in the pauses of the breeze which
' rolled solemn through the pines beneath me, the

'distant voices of the soldiers, shouting in answer 'to one another, amidst their inhuman search. 'I have heard their shouts re-echoed from cliff to 'cliff, and seen reflected, from the deep, still lake 'below, the gleam of those fires which consumed 'the cottages of my people. Sometimes shame 'and indignation well nigh overcame my fear, 'and I have prepared to rush down the steep, un-'armed as I was, and to die at once by the swords 'of my enemies; but the instinctive love of life 'prevailed; and, starting as the roe bounded by 'me, I have again shrunk back to the shelter 'I had left.

'One day,' "continued he, 'the noise was nearer 'than usual; and, from the cave in which I lay, 'I heard the parties immediately below so close 'upon me, that I could distinguish the words they 'spoke. After some time of horrible suspense, 'the voices grew weaker and more distant; and 'at last I heard them die away at the further end 'of the wood. I rose and stole to the mouth of 'the cave, when suddenly a dog met me, and 'gave that sort of quick bark by which they in-'dicate their prey. Amidst the terror of the cir-'cumstance, I was yet master enough of myself to 'discover that the dog was *Oscar*; and I own 'to you, I felt his appearance like the retribution 'of justice and of heaven.—"*Stand!*" cried 'a threatening voice, and a soldier pressed through 'the thicket, with his bayonet charged. It was 'ALBERT! Shame, confusion, and remorse, 'stopped my utterance, and I stood motionless 'before him!—"*My master!*" said he, with the 'stifled voice of wonder and of fear, and threw 'himself at my feet. I had recovered my recol-'lection. You are revenged, said I, and I am 'your prisoner.—"*Revenged! Alas! you have* "*judged too hardly of me: I have not had one happy* "*day since that fatal one on which I left my master;*

" *but I have lived, I hope, to save him. The party* " *to which I belonged are passed, for I lingered be-* " *hind them among those woods and rocks, which* " *I remembered so well in happier days.—There is,* " *however, no time to be lost. In a few hours this* " *wood will blaze, though they do not suspect that it* " *shelters you. Take my dress, which may help your* " *escape, and I will endeavour to dispose of your's.* " *On the coast to the westward, we have learned,* " *there is a small party of your friends, which, by* " *following the river's track till dusk, and then striking* " *over the shoulder of the hill, you may join without* " *much danger of discovery.*"—' I felt the disgrace ' of owing so much to him I had injured, and ' remonstrated against exposing him to such im- ' minent danger of its being known that he had ' favoured my escape; which, from the temper of ' his commander, I knew would be instant death. ' ALBERT, in an agony of fear and distress, be- ' sought me to think only of my own safety.'— " *Save us both,*" ' said he,' " *for if you die, I can-* " *not live. Perhaps we may meet again; but what-* " *ever becomes of* ALBERT, *may the blessing of* " *God be with his master!*"

" ALBERT's prayer was heard. His master, " by the exercise of talents, which, though he had " always possessed, adversity only taught him to " use, acquired abroad a station of equal honour " and emolument; and when the proscriptions of " party had ceased, returned home to his own " country, where he found ALBERT advanced to " the rank of a LIEUTENANT in the army, to " which his valour and merit had raised him; " married to a lady by whom he had got some " little fortune, and the father of an only daughter, " for whom nature had done much, and to whose " native endowments it was the chief study and " delight of her parents to add every thing that " art could bestow. The gratitude of the chief

" was only equalled by the happiness of his fol-
" lower, whose honest pride was not long after
" gratified by his daughter's becoming the wife of
" that master whom his generous fidelity had
" saved. That master, by the clemency of more
" indulgent and liberal times, was again restored
" to the domain of his ancestors, and had the
" satisfaction of seeing the grandson of ALBERT
" enjoy the hereditary birth-right of his race."—
I accompanied COLONEL CAUSTIC on a visit to this gentleman's house, and was delighted to observe his grateful attention to his father-in-law, as well as the unassuming happiness of the good old man, conscious of the perfect reward which his former fidelity had met with. Nor did it escape my notice, that the sweet boy and girl, who had been our guests at the colonel's, had a favourite brown and white spaniel, whom they caressed much after dinner, whose name was OSCAR.

He who will have a mule without any fault, must keep none.

One pin for your purse and two for your mouth.

Go not to your DOCTOR for every ail, nor to your LAWYER for every quarrel, nor to your PITCHER for every thirst.

There is no better looking-glass than an old true friend.

A wall between both, best preserves FRIENDSHIP.

The man who would win the confidence and esteem of those whose business he transacteth, should shew unto them, by a straight forward, open, and honest conduct, that he deserveth it. Whosoever seeketh to attain unto this end by crooked cunning, will find that, by this *left-handed wisdom*, he will at last lose his way.

THE
COMPLAINTS OF THE FIVE SENSES.

The SENSES *present their respectful compliments to* MR. TOUCHSTONE, *assure him they are much injured by the world, and beg leave to make their grievances known through the medium of his paper.*

HEARING.

"IN this age of musical frenzy, when every one's ears are on a sudden become harmonious, and every voice is taught to quaver, and to squeak by rule; judge how my sensations are abused by the consequences of the present rage for music, and how often I am constrained to the broken notes of ignorant, but presumptuous melodists. I who have hung with attention on the powerful exertions of a BILLINGTON, and died with rapture at the divine strains of MARA, am also in my turn obliged to give ear to the croaking of *petit maitres*, lately taught to sing, and frequently rendered melancholic by the pressure of discords under the clumsy fingers of our city misses; add to which, some one of our countrywomen was bit a few years ago by a mad FRENCH-MASTER, and the *mania*, which instantly became general, has, alas! proved hereditary, nor is there a girl to be found, search where you will, from TEMPLE BAR to BOW CHURCH, who has not something of a *penchant* for this elegant and fashionable gibberish. I am perpetually tortured with the agonizing sounds of a false pronunciation, and clap my ear where I will, whether to the nursery of my LORD-DUKE, or to the aspiring cabal of a city boarding school, *commong vouze, porteze vouze*, commences the elegant conversation, in which *je vouze swete un bonnet*, stands the final clause. Think, sir, how the delicate fibrillæ of my auditory nerve must suffer at the discordant

sounds of uninstructed practitioners on the harpsichord, and how justly they must revolt at the jarring of stupid, self-conceited boobies. Nor am I less pestered with the forced and false articulation of ITALIAN; for since MUSIC has become the rage, all our ladies must, at a certainty, learn this sweet language; where can they meet with harmony so lively, so brisk, and enchanting, as that of the ITALIANS; and how shall they understand this, but by acquiring the language in which these are composed? the attainment of this, therefore, has of late years been considered as a necessary part of fashionable education, and from the imperfect pronunciation which our ladies acquire in their own country, and the wretched manner in which they sing their cantatas, I am really, MR. TOUCHSTONE, almost distracted. To you, sir, I apply, as to a man incapable of perusing my troubles, without instantly being sensible of my distress; I hope then, sir, whilst you allow my complaint to be well grounded, you will think the above abuse a sufficient provocation to incur the displeasure and resentment of the sense of HEARING."

SEEING.

"As for me, dear MR. TOUCHSTONE, I find every thing turned topsy-turvy; our ladies walk about, and seem to experience little or no inconvenience from the cold, whilst our beaux betray every symptom of poor perished creatures, and appear much more in want of muffs and tippets, than the fair wearers to whom custom has exclusively allotted them; I expect the next hard frost to see the Serpentine crowded with female practitioners, skaiting in riding habits, and DUTCH petticoats, whilst our gentlemen are crawling up HYDE PARK in pattens and clogs to be spectators of the fun. Since BOXING has become the ton, I am daily compelled to contemplate the skinny arms of self-applauding

gentlemen-bruisers, and can seldom enter either of our academies *a coups de poing*, without beholding near-sighted pugilists sporting their dexterity in spectacles, and after receiving one *buckhorse*, piously turning the other cheek to their antagonist, to intercept the impending blow. At such exhibitions, though I am disgusted with the folly of the age, I in some measure enjoy the pleasing pain of these martyrs to fashion; but I am doomed to behold more cruel sport than this, and am never present at the cockpit without being witness to the most unparalleled barbarity; for as our cockers, are not satisfied that the natural animosity of the birds should stimulate them to tear each other to pieces, their barbarous ingenuity has invented a keen instrument of destruction, with which the poor animals are taught to goad each other up to the hilt, and dig incessantly with the spur, till they shall inflict that wound which raises the shout of the victims, and baffles all the cruel care of the vanquished. At this sport I am frequently present, and this, let me tell you, is reckoned a fashionable lounge to the man of fortune, a very paradise to the country squire, and a convenient place of resort to the sharper; in a word, this scene of cruelty is one of the best frequented places of entertainment in a country celebrated for its liberal and humane sentiments, and in an age polished to the last degree of refinement. But, sir, let me transport you from what I see as seldom as I can, to such things as I have daily before my eyes. I see statesmen making promises they never intend to keep, and ladies of quality purchasing goods they never mean to pay for, with ladies and gentlemen of all ranks, rapidly advancing in the school of flattery, and making mixtures, compositions, and recompositions of this powerful drug; and I sincerely wish that HARLEQUIN TOUCHSTONE could have the same effect on the stage of life, as he had

on that of the theatre, or that you, sir, according to the name and character you have adopted, would take upon you to make the town speak truth, and shew the world how prettily the world is going on. If you can do any thing for me, MR. TOUCHSTONE, I earnestly intreat your assistance; if not, I must remain contented with my present lot, convinced that almost every thing I see is an eyesore, and but too justly apprehensive that the world is grown too old to mend. My name, I scarce need add, is SEEING."

FEELING.

"I also, MR. TOUCHSTONE, think myself entitled to be one of your humble petitioners; my name sir, is FEELING, and take me in what sense you will, I believe you will find reason to acknowledge, that my complaints are just, and that I deserve to look up to you for redress. Ever since the inimitable STERNE smote the obedient passions with irresistible strokes of sentiment, and touched every string of sensibility with all that is delicate, moving, and powerful, every petty authorling has readily persuaded himself, that his heart was susceptible of sensibility, and without scruple endeavoured to make his readers believe the same thing. The press has for some years past teemed with what are styled SENTIMENTAL NOVELS; and never to be sure was such a series of insanity exhibited, as are contained in these imitative volumes. For my own part, sir, I almost wish that STERNE had never been born; for though he has wove the fairest garland for my brow, that ever I received from mortal hand, yet has he been the cause of this deluge of nonsense, and given birth to a race of naturals, whose first cries I have never heard without loathing, and from whom I have suffered all the vicissitudes of fashionable disorders; in short, I was at the point of death, and patiently

expected my dissolution, when by the happy interference of a certain DOCTOR, who with all the *naivette* of STERNE, has blended an easy elegance, quite his own, and enriched the literary world with four of the most charming volumes of travels that ever were printed, quickly brought me to myself, and restored me to that flourishing state of health, which had been gradually impaired, ever since the demise of my darling son. But though I was snatched from my impending fate by this timely assistance, my spirits again begin to droop, and I support them to my utmost, only in expectation of another offering from my dear MOORE, to rescue me from all the virulence of barbarous nonsense that is daily gaining ground, and threatens me with instant extinction. Besides, sir, I am so despitefully used by the world, as scarcely to be believed in existence; the once fine character of a MAN of FEELING is dwindled into an apothecary groping an old woman's petticoats; and as so many *gentlemen* are whipped off the courses with such a degree of readiness and *non chalance*, I really begin to believe I am looked on as a mere *nominis umbra*; this new hypothesis may stand in extenuation of much that has been advanced by one of my sisters as barbarous and ridiculous; thus COCK-FIGHTING is by no means cruel, whilst it is highly entertaining; for though the poor animals do fall by the wound of the spur, yet they are sensible of no pain, but die like stage heroes, without *feeling* the stroke of death; and as to the folly of BOXING, it is founded on false principles, for our knights of the leathern cestus may bang each other in *fun* for hours together, since whilst they are insensible of pain from the blows, there need be no apprehension of their being irritated one against another, and coming to more earnest measures. As I look around I find a thousand reasons to corroborate this new-fangled opi-

nion of mine, the vast fortunes which our CITIZENS are continually amassing, the dry eyes and merry faces at our deepest TRAGEDIES, and all that I have just remarked, conspire together in persuading me that I exist, but live no longer; if you have the least regard for me, MR. TOUCHSTONE, let the world know that I am alive, and only wait the glad signal of their general voice to soften their hearts to pity, awake every generous passion in their bosom, and bid them be, what they ought to be, MEN OF FEELING."

TASTE.

"You must daily, sir, have witnessed the encroachments which that impudent minx, FASHION, is making upon my prerogative; and it is with regret (I doubt not) that you behold how tired the world is become of me. My name is TASTE, and put what construction you please upon it, I am afraid you will find me injured in every capacity I am able to act in. It is really surprising how very few are sincere votaries to me, whilst the greater half of the world are my pretended admirers; a MAN OF TASTE is a character which thousands are desirous of, but which few, very few, ever attain to: a gentleman of the present age has seldom more TASTE than he can expend upon a new pair of boots, or lavish away in the choice of a watch-string; and, as to dress, where, *sans doute*, I ought to be acknowledged sole arbitress, I am quite ousted of all chance, and FASHION, who 'in every thing bears sovereign sway, swells out our belles rumps like camels, and converts our beaux' spindle-shanks into barbers' poles, without once consulting me. Think, my dear sir, how my pride must be hurt by such usage, for when these votaries of her's have inconsiderately adopted the raging mode, without once reflecting whether it has a single claim to their notice, they readily ease their

own shoulders of the burthen, by imputing the whole of the blame to me: and declaring, that if any fault is to be found, TASTE must be answerable for it. But some staunch BRITONS may, perhaps, wish to see me divested of my metaphorical shape, and rejoice to find me joining with them in their complaints of the present art of COOKERY, every dish is so frenchified, and 'the taste of victuals so changed and disguised by that infinite number of preparations and mixtures, which the present age has rendered an important art,' and which the importation of FRENCH-COOKS has branched out into a thousand ramifications, *and carried to a pitch of glory unknown to former times.* Every thing is so minced and mixt, that the name of a dish is now no more a rule for its taste; I meet with fricasees which would take a METAPHYSICIAN half a day to analyze, and stews with as many component parts as the rainbow has colours. I have already tasted of one sea-weed which FASHION has introduced at the tables of the great; and expect, in a short time, to see the common fucus distilled for the use of ladies' smelling-bottles, or chopped up for gentlemen as a cheap succedaneum for tobacco."

SMELLING.

"Though last, I hope not least, be pleased, MR. TOUCHSTONE, to lend a favourable ear to the voice of my complaint, nor imagine, that my only reason for writing is not to be behind hand with my sister querulists, though, like many other letter writers, I have nothing to say; but believe me, sir, it is not so. I, like my sisters, have just cause of complaint, and look up to you for that redress which I stand so much in need of. I am, sir, a sister sense, and SMELLING is my name, and though I am rightly thought to exist in much greater perfection in brutes than in men, yet am I

of no little service in enabling sharp-set lovers to discover their mistresses at a distance, and trace them from room to room, by the exquisite sensibility of their olfactory nerves.

"I am also peculiarly beneficial to swooning ladies (and as there are many of this stamp who faint away merely for the pleasure of being attended to, and having half a dozen young men buzzing about them) these, let me tell you, are under very considerable obligations to me; it is, moreover, under my immediate protection, that *Sel poignant, Eau de Luce*; and an hundred other filthy compositions, are sold for twelve times their value, and ushered into ball-rooms, theatres, and all fashionable crowds. Now, sir, I take the liberty of applying to you for a remedy against the many evils I at present labour under, and which I beg leave to set before you—*Imprimis*, The FRIZEURS, nine times out of ten, doctor all their patients heads with the most horrible nasty unguents and powder I ever smelt to, and this they are authorized to do by the licence which FASHION furnishes them with, of using any thing, let it be ever so nasty, provided it has received her sanction; and she, I suppose, espouses the sentiment of the poet, that "*male olet, qui bene semper olet.*" I also declare against ladies drinking FRENCH-CREAM in their breakfast parlours, and taking ENGLISH-CORDIALS in their dressing-rooms, as well as gentlemen smoaking in their gardens, and chewing tobacco in their drawing-rooms.

"I have many more reasons for addressing you, and could expatiate largely upon my present sufferings, but I hope what I have pointed out will be sufficient to entitle me to your regard, and flatter myself should you take the complaints of my sisters under your consideration, you will not neglect one who is equally deserving of your most

earnest endeavours, and will strive to the utmost to repay your kindness, by making the world *smell out* the early efforts of your youthful but able pen."

ANSWER TO THE SENSES.

I have carefully examined the various subjects of complaint, which my five correspondents have done me the honour to refer to me. I, for the most part, acquiesce in what they have advanced, and pity from my heart their respective misfortunes; would that it lay in my power to afford them that assistance they so earnestly, and so deservedly, request of me. In answer to my first fair complainant, though I by no means pretend to vindicate the conduct of those inharmonious melodists of whom she so bitterly complains, yet would I not make the elegant taste for music, which is a distinguishing mark of refinement in the present age, accountable for the thousand follies unavoidably attendant on every raging fashion.

The case of my next correspondent is, I fear, desperate, as to her project of employing me to make the world speak truth, though there is no occupation which I would more readily engage in, as there can be none of more general service, yet am I sorry to add I can *see* to the bottom of her advice, and find her compliment mere flattery.

If my third fair querulist would give herself the trouble to repair to our BOXING-SCHOOLS, she will find herself exhibited in an eminent degree in the persons of many of our fashionable bruisers, though HUMPHREYS may have whispered them not to mind a blow, or MENDOZA have beat them about till he finds them void of FEELING; the fair faces of our modish PUGILISTS are still susceptible of FEELING; a black eye has other inconveniences besides its ugly colour, and a streaming nose is dreaded, at least, as much for the pain it inflicts on them, as the horror it strikes them with at sight of their own

blood. TASTE has certainly justice on her side, and prefers her complaint of FASHION, with no small share of reason; sorry am I to add, I have little or no consolation to afford her; if to adopt her opinion is to enjoy her favour, I own I think the world extremely tasteless, when ladies had rather enrapture themselves with the love-breathing pages of a modern novel, than peruse my elegant essays; and gentlemen think proper to devote my excellent paper to any base purpose, rather than own my TRIFLER has merit. If I could by any means rectify the abuses and injuries to which my last kind correspondent is subjected, I would requite her obliging professions with the utmost readiness; but fashion here again stands my opponent, whose word is law, whose custom disdains controul; I am sorry I have it not in my power to render her any assistance; I hope, however, she will take the will for the deed, and not retract her promised good endeavours, but teach the world the use of their noses, if she thinks smelling can be of any service, where taste has utterly failed of success.

Mention not a rope in the house of one whose father was hanged.

There is nothing wanting, to make all rational and disinterested people in the world of one religion, but that they should talk together every day.

Young men are subtle arguers; the cloak of honour covers all their faults, as that of passion all their follies.

ŒCONOMY is no disgrace; it is better living on a little, than outliving a great deal.

He who tells a lie is not sensible how great a task he undertakes; for he will be obliged to invent twenty more to maintain that one.

HISTORY OF THE HEATHEN DEITIES.

1. CŒLUS AND TERRA.

CŒLUS is said to be the son of the AIR, great father of the gods, and husband of TERRA the daughter of the EARTH; by whom he had the CYCLOPS, OCEANUS, TITAN, the HUNDRED GIANTS, and many other children, the most eminent of which was SATURN.

Nothing is more uncertain than what is related of CŒLUS and TERRA; and the whole fable plainly seems to signify that the AIR and EARTH were the common father and parent of all created beings. CŒLUS was called URANUS by the GREEKS, and TERRA was also named VESTA; she presided over all feasts and banquets; and the first fruits of the earth were offered to her in the most solemn sacrifices. According to the fable, CŒLUS was dethroned by his youngest son SATURN, and wounded by him, to prevent his having more children.

2. SATURN.

SATURN was the son of CŒLUS and TERRA, and the most ancient of all the gods. TITAN, his elder brother, resigned his birth-right to him, on condition that he should destroy all his male issue, that the empire of the world might in time fall to his posterity. SATURN accepted of this condition; but TITAN afterwards suspecting that his brother had broke the contract between them, made war against him, and kept him in prison; from whence he was released by his son JUPITER, and re-instated in his government: he was afterwards dethroned by JUPITER himself.

SATURN being driven from his throne, left the kingdom, and went into ITALY, and there lived

with king JANUS. That part of ITALY where he concealed himself was called LATIUM.

He is represented as the emblem of TIME, with a scythe in his hand; and in his time it is said, was the golden age of the earth, when the ground yielded all sorts of fruit without culture, and ASTRÆA, or JUSTICE, dwelt among men, who lived together in perfect love and amity.

The SATURNALIA, or feasts of SATURN, were instituted by TULLUS king of the ROMANS; or, according to LIVY, by SEMPRONIUS and MINUTIUS the consuls.

3. CYBELE.

CYBELE was the wife of SATURN, and accounted mother of the gods: she was called OPS by the LATINS, and RHEA by the GREEKS. She was also named BONA MATER, VESTA, and TERRA.

CYBELE hath her head crowned with towers, and is the goddess of cities, garrisons, and all things that the earth sustains. She is the earth itself, on which are built many towers and castles.

In her hand she carries a key, because, in winter, the earth locks up her treasures, which in the spring she unlooses, brings forth and dispenses with a plentiful hand.

She is seated in a chariot, because the earth hangs in the air, being poised by its own weight. Her garments were painted with flowers of various colours, and figured with images of several creatures; which needs no explanation, since every one knows, that such a dress is suitable to the earth.

Divine honours were daily paid to this goddess; and the priests of CYBELE performed their sacrifices with a confused noise of timbrels, pipes, cymbals, and other instruments; and the sacrificants profaned both the temple of their goddess, and

the ears of their hearers, with howling, riot, and every kind of wantonness.

The priests of this goddess were called GALLI, from a river in PHRYGIA. They were also called CURETES, CORYBANTES, TELCHINES, CABIRI, and IDÆI DACTYLI.

4. JUPITER.

JUPITER, son of SATURN and CYBELE, or OPS, is the father and king of gods and men. He is represented sitting on a throne of ivory and gold, holding thunder in his right hand, and in the left, a scepter made of cyprus; which wood, being free from corruption, is a symbol of eternal empire. On this scepter sits an eagle; either because he was brought up by that bird, or that heretofore the eagle sitting upon his head, portended his reign; or because in the war against the GIANTS, it brought him the thunder, and thence was called his armour-bearer. He had golden shoes, and an embroidered cloak, adorned with various flowers, and figures of animals.

He was educated, as well as born, upon IDA, a mountain in CRETE; but by whom, the variety of opinions is wonderful.

There are some who affirm, that he was nursed by the CURETES, or CORYBANTES; some by the NYMPHS; and some by AMALTHEA, daughter of MELISSUS king of that island. Others, on the contrary, have recorded, that he was fed by the bees with honey; others, by goat's milk.

They add besides, that the goat being dead and the skin pulled off, JUPITER made of it a shield, called ÆGIS, which he used afterwards in the battle against the GIANTS.

JUPITER, after he had deposed his father SATURN from the throne, and expelled him the kingdom, divided the parental inheritance with his two brothers, NEPTUNE and PLUTO. He so

obliged and assisted mankind by great favours, that he not only got the title of JUPITER, but also obtained divine honours, and was esteemed the common father of gods and men.

JUPITER had names almost innumerable; which he obtained, either from the places where he lived, and wherein he was worshipped, or from the various actions of his life.

The GREEKS called him AMMON or HAMMON, which signifies *sandy*. He obtained this name first in LYBIA, where he was worshipped under the figure of a ram; because when BACCHUS was athirst in the desarts of ARABIA, and implored the assistance of JUPITER, JUPITER appeared in the form of a ram, opened a fountain with his foot, and discovered it to him.

He was called CAPITOLINUS, from the CAPITOLINE hill, on the top whereof he had the first temple that ever was built in ROME; which TARQUIN the ELDER first vowed to build, TARQUIN the PROUD did build, and HORATIUS the CONSUL dedicated. He was besides called TARPEIUS, from the TARPEIAN rock on which this temple was built. He was also styled OPTIMUS MAXIMUS, from his power and willingness to profit all men.

The title of DODONÆUS was given JUPITER from the city DODONA in CHAONIA, which was so called from DODONA, a nymph of the sea. Near to this city was a grove sacred to him, which was planted with oaks, and famous, because in it was the most ancient oracle of all GREECE.

The name FERETRIUS was given him, because after the ROMANS had overcome their enemies they carried the imperial spoils (SPOLIA OPIMA) to his temple. ROMULUS first presented such spoils to JUPITER, after he had slain ACRON, king of CÆNINA; and CORNELIUS GALLUS offered the same spoils, after he had conquered TOLUMNIUS,

king of ETRURIA; and, thirdly, M. MARCELLUS, when he had vanquished VIRIDOMARUS king of the GAULS.

Those spoils were called OPIMA, which one general took from the other in battle.

He is also named OLYMPIUS from OLYMPUS, the name of the master who taught him, and of the heaven wherein he resides.

The GREEKS called him *(Soter)* SERVATOR, the SAVIOUR, because he delivered them from the MEDES.

He was likewise called XENIUS, or HOSPITALIS; because he was thought the author of the laws and customs concerning hospitality.

5. JUNO.

JUNO was the QUEEN OF HEAVEN, both the sister and wife of JUPITER; the daughter of SATURN and OPS; born in the island SAMOS, where she lived while she continued a virgin.

JUNO became extremely jealous of JUPITER, and never ceased to perplex the children he had by his mistresses. She was mother of VULCAN, MARS, and HEBE; she was also called LUCINA, and presided over marriages and births; and is represented in a chariot drawn by peacocks, with a scepter in her right hand, and a crown on her head; her person was august, her carriage noble, and her dress elegant and neat.

IRIS, the daughter of THAUMAS and ELECTRA, was servant and peculiar messenger of JUNO. Because of her swiftness, she is painted with wings, sitting on a rainbow. It was her office to unloose the souls of dying women from the chains of the body.

6. APOLLO.

APOLLO is described as a beardless youth, with long hair, crowned with laurel, and shining in an

embroidered vestment; holding a bow and arrows in his right hand, and a harp in the left. Sometimes he is seen with a shield in the one hand, and the Graces in the other. The power of this god is threefold; in heaven, where he is called SOL; in earth, where he is named LIBER PATER; and in hell, where he is styled APOLLO. He generally is painted with a harp, shield, and arrows.

He was the son of JUPITER and LATONA. His mother, who was the daughter of CÆUS the TITAN, conceived twins by JUPITER: at which JUNO being incensed, sent the serpent PYTHON against her; LATONA, to avoid the intended mischief, fled into the island DELOS, where she brought forth APOLLO and DIANA at the same birth.

By the invention of physic, music, poetry, and rhetoric, he deservedly presided over the MUSES. He also taught the arts of fortelling, and archery; by which he so much obliged mankind, that he was enrolled in the number of the gods.

He destroyed all the CYCLOPS, the forgers of JUPITER's thunderbolts, with his arrows, to revenge the death of his son ÆSCULAPIUS, whom JUPITER had killed with his thunder, because, by the power of physic, he restored the dead to life again.

He fell violently in love with the virgin DAPHNE, so famous for her modesty. When he pursued her she was changed into a laurel, the most chaste of trees; which is never corrupted with the violence of heat or cold, but remains always flourishing, always pure.

APOLLO raised the walls of the city of TROY by the music of his harp alone; and was challenged by MARSYAS, a proud musician; but the god flayed him alive, because he presumed to contend with him in his own art, and afterwards turned

him into a river. Also when MIDAS, king of PHRYGIA, foolishly determined the victory to the god PAN, when APOLLO and he sang together, APOLLO stretched his ears to the length and shape of asses ears.

This god had many names. He is called CYNTHIUS, from the mountain CYNTHUS in the island of DELOS; from whence DIANA is also called CYNTHIA; and DELIUS, from the same island, because he was born there.

He is called DELPHICUS from the city DELPHI in BŒOTIA, where he had the most famous temple in the world. They say, that this famous oracle became dumb at the birth of our SAVIOUR; and when AUGUSTUS desired to know the reason of its silence, the oracle answered him, "That, in "JUDÆA, a child was born, who was the SUPREME "GOD, and had commanded him to depart, and "return no more answers."

He is called PÆAN, either from allaying sorrows, or from his exact skill in hunting, wherefore he is armed with arrows.

He is called PHŒBUS, from the swiftness of his motion, or from his method of healing by purging.

He was named PYTHIUS, not only from the serpent PYTHON, which he had killed, but likewise from asking and consulting; for none among the gods delivered more responses than he; especially in the temple which he had at DELPHI, to which all nations resorted, so that it was called the oracle of all the earth. These oracles were given out by a young virgin, called PYTHIA from PYTHIUS, one of APOLLO's names.

7. SOL.

SOL, who enlighteneth the world, is esteemed the same as APOLLO. He was the father of PHÆTON by CLYMENE; and, as a proof of his paternal

affection, promised to grant his son whatever he should request. The rash youth asked the guidance of his chariot for one day: SOL in vain used every argument to dissuade him from the enterprize; but having sworn by the river STYX, an oath it was unlawful for the gods to violate, unwillingly granted his request, and gave him the necessary instructions for his behaviour.

PHÆTON, transported with joy, mounted the chariot, and began to lash the flaming steeds; but they, finding the ignorance of their new driver, ran through the air, and set both heaven and earth on fire. JUPITER, to prevent a total conflagration, struck PHÆTON with thunder from his chariot, and plunged him into the river PO. His sisters, PHÆTHUSA, LAMPETIA, and PHŒBE, and also CYCNUS his friend, immoderately bewailed his death on the banks of the river; and, by the pity of the gods, his sisters were changed into poplar trees, and his friend CYCNUS into a swan.

8. MERCURY.

MERCURY, son of JUPITER and MAIA, daughter of ATLAS, was the god of eloquence and merchandize, the messenger of the gods.

He is represented a young man, with a cheerful countenance, an honest look, and lively eyes; fair without paint, with winged shoes and hat, and holding in his hand a winged rod, bound about with two serpents.

He had many remarkable qualities, on account of which they worshipped him as a god. He is said to have invented letters, and the use of them: it is evident, that he excelled in eloquence, and the faculty of speaking, and therefore was accounted the god of rhetoric and oratory. He is reported to have been the first inventor of contracts, weights, and measures: he also taught

the arts of buying, selling, and trafic; and thence was called the god of merchants, and of gain.

In the art of thieving he far exceeded all the sharpers that ever have been, and is named the PRINCE and GOD OF TRICKING. The very day in which he was born, he stole away the cows of king ADMETUS, though attended by APOLLO himself; who, while he complained of the theft, and bent his bow with an intent of revenge, found himself robbed of his quiver and arrows also.

He was a wonderful master at making peace; and pacified not only mortals, but also the gods themselves, when they quarrelled. This faculty is signified by the rod which he holds in his hand, and which formerly he got from APOLLO, to whom he had before given a harp.

He had divers offices: the chief were, to carry the commands of JUPITER; also to attend persons dying, to unloose their souls from the chains of the body, and carry them down to hell: likewise to revive, and replace into new bodies, those that had already compleated their time in the Elysian fields.

9. MARS.

MARS, the son of JUPITER and JUNO, or, as is related by OVID, of JUNO only, who conceived him by the touch of a flower shewed her by FLORA.

MARS is the god of war, fierce in aspect, stern in countenance, and terrible in dress: he sits in a chariot drawn by two horses, which are driven by a distracted woman. He is covered with armour, and brandishes a spear in his right hand. Sometimes he is represented sitting on horseback, formidable with his whip and spear, with a cock near him, the emblem of watchfulness.

His servants are FEAR and TERROR. DISCORD

also goes before in a tattered garment, and CLAMOUR and ANGER follow him.

BELLONA, goddess of war, is the companion of MARS, or, according to others, his sister or wife. She prepares for him his chariots and horses, when he goes to battle.

His name, MARS, sets forth the power and influence he has in war, where he presides over the soldiers.

He is called GRADIVUS, from his stateliness in marching, or from his vigour in brandishing his spear.

He is called QUIRINUS from QURIS, or QUIRI, signifying a spear. This name was afterwards attributed to ROMULUS, who, with REMUS, was esteemed the son of MARS; from whom the ROMANS were called QUIRITES.

10. BACCHUS.

BACCHUS was son of JUPITER and SEMELE, and is said to have been nourished by JUPITER in his thigh on the death of his mother. As soon as he was born, he was committed to the care of SILENUS and the NYMPHS, to be brought up; and, in reward for their service, the NYMPHS were received into heaven, and there changed into stars called the HYADES.

BACCHUS is a filthy, shameful, and immodest god; with a body naked, red face, lascivious look, swoln cheeks and belly, dispirited with luxury, and intoxicated with wine.

He is crowned with ivy and vine-leaves, and in his hand holds a thyrsus for a scepter. His chariot is drawn sometimes by tygers and lions, sometimes by lynxes and panthers: a drunken band of SATYRS, DEMONS, and NYMPHS, presiding over the wine-presses, fairies of the fountains, and priestesses, attend him as his guard; and old SILENUS, riding on an ass, brings up the rear.

BACCHUS invented so many things useful to mankind, either in finishing controversies, building cities, enacting laws, or obtaining victories, that for this reason he was admitted into the council of the gods, by the joint suffrages of the whole world.

He first planted the vine, and drank the juice of the grape: the tillage of the ground, and making honey, are attributed to BACCHUS. When he was king of PHŒNICIA, he instructed his subjects in trade and navigation. He promoted society amongst men, and brought them over to religion and the knowledge of the gods.

He subdued the INDIANS, and many other nations, and triumphed in a chariot drawn by tygers. Riding on an elephant, he traversed ÆGYPT, SYRIA, PHRYGIA, and all the East, gained many and great victories, and there erected pillars, as HERCULES did in the West.

He had various names: he was called BROMIUS, from the crackling of fire, and noise of thunder, that was heard when his mother was killed in the embraces of JUPITER.

BIMATER, because he had two mothers.

EVIUS, or EVOUS; for in the war with the GIANTS, when JUPITER did not see BACCHUS, he thought that he was killed; and cried out, "*Alas, Son!*" Or, because when he found that BACCHUS had overcome the GIANTS, by changing himself into a lion, he cried out again, "*Well done, Son!*"

EVAN, from the acclamations of the BACCHANTES, who were therefore called EVANTES.

ELELEUS and ELEUS, from the acclamation wherewith they animated the soldiers before the fight, or encouraged them in the battle itself. The same acclamation was also used in celebrating the Orgia, which were sacrifices offered up to BACCHUS.

IACCHUS was also one of the names given to BACCHUS, from the noise which men when drunk make.

LIBER, and LIBER PATER, from *libero*, as in Greek they call him ELEUTHERIOS the Deliverer.

Also LENÆUS, and LYÆUS; for wine frees the mind from cares, and those who have drank plentifully speak too often whatsoever comes into their minds.

11. MINERVA.

MINERVA, or PALLAS, the goddess of WISDOM, WAR, ARTS, and SCIENCES, was the daughter of JUPITER; who finding no likelihood of having children by JUNO, it is said, desired VULCAN to strike his forehead with his hammer; and, after three months, he brought forth MINERVA. She was called MINERVA, as some say, from the threats of her stern and fierce look. Instead of a woman's dress, she is arrayed in armour; wears a golden head-piece, and on it glittering crests; a brazen coat of mail covers her breast; she brandishes a lance in her right hand, and in her left holds a shield, whereon is painted the grisly head of MEDUSA, one of the GORGONS, rough and formidable with snakes.

Upon the head of this goddess there was an olive crown, which is the symbol of peace: either because war is only made that peace may follow; or because she taught men the use of that tree.

There were five MINERVA's; but that one, to whom the rest are referred, was descended of JUPITER. For he, as some say, finding that his wife was barren, through grief struck his forehead, and brought forth MINERVA.

This goddess, like VESTA and DIANA, was a perpetual virgin; and so great a lover of chastity,

that she deprived TIRESIAS of his eyes, because he saw her bathing in the fountain of HELICON.

MINERVA was the inventress of divers arts, especially of spinning; and therefore the distaff is ascribed to her.

The ATHENIANS were much devoted to her worship; and she had been adored by that people before ATHENS itself was built. The RHODIANS also paid great honour to this goddess. She was extremely jealous lest any one should excel her in any art; and near her are placed divers mathematical instruments, as goddess of arts and sciences. The cock and the owl are sacred to her; the first being expressive of courage and watchfulness, and the latter the emblem of caution and foresight.

MINERVA represents wisdom, that is, useful knowledge, joined with discreet practice; and comprehends the understanding of the most noble arts, together with all the virtues, but more especially that of chastity. Her birth from JUPITER's head, is most certainly an emblem that all human arts and sciences are the production of the mind of man, directed by superior wisdom.

12. VENUS.

VENUS is said to be the daughter of JUPITER and DIONE. She is styled the goddess of the GRACES, ELOQUENCE, BEAUTY, NEATNESS, and CHEARFULNESS: in her countenance many charms abound.

She is cloathed with a purple mantle glittering with diamonds, and refulgent with a rosy crown; she breathes pleasures, and flows in softness. Two CUPIDS attend at her sides, the GRACES stand round her, and the lovely ADONIS follows after, gently holding up her train. Her chariot is of ivory, finely carved, beautifully painted and gilt, fashioned in form of a shell, and drawn by swans,

doves, and swallows, or sometimes by sparrows, as she directs, when she pleases to mount it.

She is said to have sprung from the froth of the sea; and, being laid in a shell, as it were in a cradle, to have been driven by ZEPHYRUS upon the island of CYPRUS, where the HORÆ received her, cherished her in their bosoms, educated, and adorned her; and when she was grown up, they carried her into heaven, and presented her to the gods, who, being taken with her beauty, all strove to marry her; but at last she was betrothed to VULCAN, to whom afterwards she was given in wedlock.

The first of VENUS's companions was HYMENÆUS, the god of marriage, and protector of virgins. Maids newly married offered sacrifices to him, as also to the goddess CONCORDIA.

CUPID, the god of love, was the next of VENUS's companions. She also passionately loved ADONIS, a beautiful youth.

The poets speak of two CUPIDS; one of which is an ingenious youth, the son of JUPITER and VENUS, a celestial deity; the other a debauchee, son of NOX and EREBUS, whose companions are DRUNKENNESS, SORROW, ENMITY, CONTENTION, and other plagues of that kind.

The GRACES, called CHARITIES, were three sisters, daughters of JUPITER and EURYNOME, or VENUS.—These will be more particularly mentioned in a future place.

VENUS was worshipped under various names: CYPRIS and CYPRIA, CYTHERIS and CYTHEREA, from the islands of CYPRUS and CYTHERA, whither she was first carried in a sea-shell.

ERYCINA, from the mountain ERYX, in the island of SICILY; upon which ÆNEAS built a splendid and famous temple to her honour, because she was his mother.

IDALIA and ACIDALIA, from the mountain IDALUS, in the island CYPRUS, and the fountain ACIDALIUS, in BŒOTIA.

MARINA, because she was born of the sea, and begotten of the froth of the waters.

From thence she is called APHRODITIS and ANADYOMONE, that is, *emerging out of the waters*, as APELLES painted her.

She is called PAPHIA, from the city PAPHOS in the island of CYPRUS, where they sacrificed flowers and frankincense to her: also the LESBIAN QUEEN, from LESBOS, in the same island.

On a dispute at a feast of the gods, between JUNO, PALLAS, and VENUS, for the pre-eminence of beauty, JUPITER, not being able to bring them to an agreement, referred the decision to PARIS, a shepherd on MOUNT IDA, with direction that a golden apple should be given to the fairest. PARIS determined the prize in favour of VENUS, and assigned to her the golden reward. VENUS, in return for this singular regard to her, promised PARIS, HELENA, the fairest beauty in the world. PARIS sailed into GREECE with a great fleet, and brought away HELEN, who had been betrothed to MENELAUS, king of SPARTA; but he being then absent, PARIS carried her away with him to TROY, which brought on the famous siege of that city, as is related in the GRECIAN history.

These were the principal, or first class of Deities in the Heathen Mythology; the *Dii Majores*, to whom the highest degree of worship was paid; as it was universally imagined, that these deities were more eminently employed in the government of the world, and presided over the immediate concerns of mankind.

VULCAN, NEPTUNE, PLUTO, and some others, are also esteemed principal Deities; but mention will be made of these as they occur in the several orders or ranks of Terrestrial, Marine, and Infernal Deities.

TERRESTRIAL DEITIES.

1. TITAN.

TITAN, the elder brother of SATURN, though not a god, claims the first place, being the elder son of CŒLUS and TERRA; and, on an agreement with JUPITER his younger brother, he yielded to him his birthright, as is before mentioned. His sons were the GIANTS, called from him TITANS.

2. VESTA.

VESTA, the eldest of all the goddesses, the mother of SATURN, and the wife of CŒLUS, is represented as a matron sitting and holding a drum. She is not reckoned among the Cœlestials, she being the EARTH herself. VESTA is her name from cloathing, because the earth is cloathed with plants and fruits. She sits, because the earth being immoveable, rests in the lowest part of the world. She carries a drum, because the earth contains the boisterous winds in its bosom.

Her head is also surrounded with divers flowers and plants, voluntarily weaving themselves into a crown, while animals of every kind play about, and fawn upon her. By reason the earth is round, VESTA'S temple at ROME was built round; and they say, that her image was orbicular in some places.

It is no wonder that the first oblations were offered to her, since all the sacrifices spring from the earth; and the GREEKS both began and concluded all sacrifices with this goddess.

3. VULCAN.

VULCAN, the husband of VENUS, was son of JUPITER and JUNO, some say of JUNO only; but, being born deformed, he was cast down from heaven by JUPITER as soon as he was born, and

in the fall broke his leg. He was the god of subterraneous fires, and presided over metals.

He first made his addresses to MINERVA, and was refused by her: he afterwards married VENUS, but that goddess disregarded him for his deformity.

VULCAN made the chariot of the sun, and supplied JUPITER with thunder: he fixed his forges on MOUNT ÆTNA, but chiefly in the island LEMNOS, where he worked for the gods, and taught the natives the art of working iron by fire. His forgemen were the CYCLOPS, who are represented as having only one eye, in the middle of their foreheads. APOLLO, it is said, slew them all, for having forged the thunder with which JUPITER struck ÆSCULAPIUS, the god of PHYSIC. The principal temple of VULCAN was on MOUNT ÆTNA; and he is painted with a hat of blue colour, the symbol of fire.

He was called MULCIBER, or MULTIFER, from his softening and polishing iron.

4. JANUS.

JANUS was the son of CŒLUS and HECATE. He had a double face and forehead in one and the same head; hence he was called the two-faced god; and therefore is said to see things placed behind his back, as well as before his face. In his right hand he holds a key, and in his left a rod; and beneath his feet are twelve altars.

He had several temples built and dedicated to him, some of which had double doors, others four gates; because he was sometimes represented with four faces.

It was a custom among the ROMANS, that, in his temple, the consuls were inaugurated, and from thence said to open the year on the kalends of January, when new laurel was put on the statue of the god. The temple of JANUS was held in great

veneration by the ROMANS, and was kept open in the time of war, and shut in the time of peace; and it is remarkable, that, within the space of seven hundred years, this temple was shut only thrice: once by NUMA; afterwards by the consuls MARCUS ATTILIUS and TITUS MANLIUS, after a league struck up with the CARTHAGENIANS; and, lastly, by AUGUSTUS, after the victory of ACTIUM.

5. LATONA.

LATONA was the daughter of PHŒBE, and CŒUS the TITAN; whom, for her great beauty, JUPITER loved and deflowered.

When JUNO perceived her with child, she cast her out of heaven to the earth, having first obliged TERRA to swear, that she would not give her any where an habitation to bring forth her young; and besides, she sent the serpent PYTHON to persecute the harlot all over the world: but in vain, for in the island DELOS, under a palm or an olive-tree, LATONA brought forth DIANA and APOLLO.

6. DIANA.

DIANA was the daughter of CERES and JUPITER, and sister of APOLLO. She is usually painted in a hunting habit, with a bow in her hand, a quiver full of arrows hanging down from her shoulders, and her breast covered with the skin of a deer: she was the goddess of HUNTING and CHASTITY.

She has three different names, and as many offices: in the heavens she is called LUNA and PHŒBE, on the earth DIANA, and in hell HECATE. In the heavens she enlightens all things by her rays; on the earth she subdues all the wild beasts by her bow and darts; and in hell keeps in subjection the ghosts and spirits, by her power and authority.

DIANA was exposed by her mother in the streets, and was nourished by shepherds: for which reason, she was worshipped in the streets, and her statue usually set before the doors of the houses.

Many temples were erected to this goddess, of which, that of EPHESUS was the chief. The woods, groves, and forests, were also consecrated to her.

ACTÆON, grandson of CADMUS, a famous hunter, intruding himself into the privacy of DIANA, whilst she was bathing in a fountain, the goddess changed him into a stag, and he was devoured by his dogs.

7. AURORA.

AURORA was the daughter of TERRA and TITAN, the sister of the sun and moon, and mother of all the stars.

She sits high in a golden chariot, drawn by white horses. She was much taken with the love of CEPHALUS, a very beautiful youth; and when she could by no persuasion move him to violate his faith, plighted to his wife PROCRIS, daughter of the king of ATHENS, she carried him up into heaven by force.

AURORA, being also charmed with the singular beauty of TITHONUS, son of LAOMEDON, and brother of PRIAMUS, carried him up into heaven, joined him to herself in wedlock, and from the FATES obtained immortality for him instead of a portion.

MEMNON was the son of this marriage, who, when he came to TROY, to bring assistance to PRIAMUS, fighting in a single combat with ACHILLES, was slain.

8. CERES.

CERES is represented as a lady, tall in stature, venerable with majesty, beautified with yellow

hair, and crowned with a turban composed of the ears of corn. She holds in her right hand a burning torch, and, in her left, a handful of poppies and ears of corn.

She was daughter of SATURN and OPS, and of so great beauty, that she drew the gods into the love and admiration of her person.

She first invented and taught the art of tilling the earth, of sowing pulse and corn, and of making bread; whereas before men eat only acorns. As soon as agriculture was introduced, and men began to contend about the limits of those fields, which before were common and uncultivated, she enacted laws, and determined the rights and properties of each person when disputes arose.

CERES is beautiful, because the earth, which she resembles, gives a very delightful and beautiful spectacle to beholders: especially when it is arrayed with plants, diversified with trees, adorned with flowers, enriched with fruits, and covered with green herbs; when it displays the honours of the Spring, and pours forth the gifts of Autumn with a bountiful hand.

She holds a lighted torch, because when PROSERPINE was stolen away by PLUTO, she lighted torches with the flames of MOUNT ÆTNA, and with them sought her daughter through the whole world. She also carries poppies, because when spent with grief, and could not obtain the least rest or sleep, JUPITER gave her poppies to eat, which plant, they say, has a power of creating sleep and forgetfulness.

Among various nations, the first fruits of the earth were offered to CERES, as goddess of CORN and AGRICULTURE; and the CEREALIA, or mysteries instituted in honour of CERES, both in GREECE and SICILY, were of two sorts: the greater, or chief, were peculiar to CERES, and called ELEUSINIA, from ELEUSIS, a city of ATTICA; and, in

the lesser, sacrifices were made also to PROSERPINE.

In these feasts, the votaries ran through the public streets with great noise and lamentation, carrying lighted torches in their hands, in representation of the search made by CERES after her daughter, when stolen by PLUTO.

MARINE DEITIES.

1. NEPTUNE.

NEPTUNE was the son of SATURN and OPS, and brother of JUPITER and PLUTO. His mother preserved him from the devouring jaws of his father, who eat up all the male children, and conveyed him to shepherds to be brought up as is before mentioned. In the division of his father's dominions by JUPITER, the empire of the sea was allotted to NEPTUNE.

He having joined with APOLLO in a conspiracy against JUPITER, they were both driven from heaven; and, by JUPITER's command, forced to serve LAOMEDON in building the walls of TROY. NEPTUNE, not receiving the reward of his service, sent a sea-monster on the coasts, which ravaged the country.

NEPTUNE afterwards became charmed with the beauty of AMPHITRITE, and long bore her disdain; at last, by the assistance of a dolphin, and the power of flattery, he drew her into marriage. NEPTUNE, as an acknowledgment for this kindness, placed the dolphin among the stars, and he became a constellation.

As to the actions of this god, the poets say, that in a dispute with MINERVA, who should give a name to ATHENS, the capital city of GREECE, he struck the ground with his trident, and pro-

duced a horse; for which reason the ATHENIANS sacrificed to him that animal. NEPTUNE was called POSEIDON by the GREEKS: the ROMANS gave him also the name of CONSUS, and erected an altar to him in the circus of ROME. The CIRCENSIAN games, or horse-races, instituted in honour of him, were, from this name, called CONSUALIA. In these games, which were celebrated in the months of February and July, the rape of the SABINE virgins was represented.

NEPTUNE is esteemed governor of the sea, and father of the rivers and fountains. He is represented riding on the sea in a car, in the form of a shell, drawn by sea-horses, preceded by TRITONS. He holds a trident in his hand, as an emblem of his sovereignty, and is attended by the younger TRITONS, and SEA-NYMPHS.

THE OTHER DEITIES ARE,

1. OCEANUS, a marine deity, descended from CŒLUS and VESTA; and by the ancients was called, not only the father of rivers, but also of animals, and of the gods themselves.

2. THETIS, goddess of the sea, wife of OCEANUS, by whom she is said to have had many sons; the chief of whom was NEREUS, who dwelt in the ÆGEAN sea, and by his wife DORIS had fifty daughters, called from him NEREIDES. THETIS is represented sitting in a chariot, in the form of a shell, drawn by dolphins.

3. AMPHITRITE, daughter of OCEANUS and DORIS, goddess of the sea, and wife of NEPTUNE. She is by the poets frequently taken for the sea itself; and by some writers, THETIS and AMPHITRITE are said to be the same person.

4. TRITON, the son of NEPTUNE and AMPHITRITE, was also his companion and trumpeter. In the upper part of his body he bears the resemblance of a man, and of a fish in the lower

part. Most of the sea-gods from him are called TRITONS.

5. The SYRENS were inhabitants of the sea. They had faces of women, but the bodies of flying fish. Their names were PARTHENOPE, LIGÆA, and LEUCOSIA. These dwelt near the coast of SICILY, and drew to them all passengers by the sweetness of their singing, and then devoured them.

INFERNAL DEITIES.

1. PLUTO.

PLUTO, son of SATURN and RHEA, and brother of JUPITER and NEPTUNE. In the division of his father's kingdom, when he was dethroned by JUPITER, PLUTO had the western parts assigned to him, which gave rise to the poetical fable, that he was the god of HELL.

These infernal kingdoms are attributed to him, not only because the western part of the world fell to him by lot, but also because he introduced the use of burying and funeral obsequies: hence he is believed to exercise a sovereignty over the dead. He sits on a dark throne, holding a key instead of a scepter, and wearing a crown of ebony. Sometimes he is crowned with a diadem, sometimes with cypress, and sometimes with the daffodil, which flower PROSERPINE was gathering when he stole her away. He is called DIS by the LATINS, and HADES by the GREEKS, which last signifies dark and gloomy. His horses and chariot are of a black colour; and himself is often painted with a rod in his hand for a scepter, and covered with a head-piece.

2. PROSERPINE.

PROSERPINE is queen of hell, the infernal JUNO, and wife of PLUTO. She was daughter of JUPITER and CERES.

When none of the goddesses would marry PLUTO, because of his deformity, the god being vexed that he was despised, and forced to live a single life, in a rage mounted his chariot, and suddenly sprung up from a den in SICILY amongst a company of very beautiful virgins, who were gathering flowers in the fields of ENNA. PLUTO, inflamed with the love of PROSERPINE, carried her off with him, and sunk into the earth, not far from SYRACUSE, where suddenly a lake arose.

The nymphs, her companions, being struck with terror, acquainted her mother with the loss of her daughter. CERES, with lighted torches from MOUNT ÆTNA, long sought her in vain: but at last, being informed by the nymph ARETHUSA, that she was stolen by PLUTO, she went down into hell, where she found PROSERPINE queen of those dark dominions. The enraged mother complained to JUPITER of the violence offered to her daughter by his brother PLUTO. JUPITER promised that she should return to the earth, provided she had eat nothing in hell: herepon CERES went down rejoicing; and PROSERPINE was returning with transport, when ASCALAPHUS declared, that he saw PROSERPINE eat some grains of a pomegranate which she gathered in PLUTO's orchard: by this discovery her return was stopped. The mother, incensed at this intelligence, changed ASCALAPHUS into an owl; and, by her importunate intreaty, extorted from JUPITER, that PROSERPINE should live one half of the year with her, and the rest of the time with her husband PLUTO. PROSERPINE afterwards so loved this disagreeable husband, that she became jealous of him, and changed his mistress MENTHA into the herb named MINT.

THE OTHER DEITIES ARE,

1. PLUTUS, either from the affinity of the name, or that both were gods of riches, is frequently

joined to PLUTO. He was said to be blind, void of judgment, and of a nature quite timorous, all which qualities denote some peculiar property of this god: blind, and void of judgment, in the unequal distribution of riches, as he frequently passes by good men, whilst the wicked are loaded with wealth; and timorous, by reason the rich are constantly in fear, and watch over their treasures with great care and anxiety.

2. NOX, goddess of darkness, is the most ancient of all the goddesses. She married the river EREBUS in hell, by whom she had many daughters. NOX is painted in black robes beset with stars.

3. CHARON, the son of EREBUS and NOX, is the ferryman of hell. He is represented by the poets as a terrible, grim, dirty old fellow. According to the fable, he attended with his boat, and, for a small piece of money, carried over the rivey STYX the souls of the dead; yet not all promiscuously, but only those whose bodies were committed to the grave; for the unburied shades wandered about the shores an hundred years, and then were admitted into the boat, and ferried over the lake.

4. The GIANTS or TITANES were at first inhabitants of the earth; who, trusting to their great stature and strength, waged war against JUPITER, and attempted to dethrone him from the possession of heaven. In this battle, they heaped up mountains upon mountains, and from thence darted trees of fire into heaven. They hurled also prodigious stones and solid rocks, which falling again upon the earth, or in the sea, became mountains or islands: but being unsuccessful in their attempt, and destroyed by the thunder of JUPITER, with the assistance of the other gods, they were driven from the earth, and cast into hell.

5. The FATES were three in number, daughters of EREBUS and NOX. These were said to preside

over time past, present, and to come. Their names are CLOTHO, LACHESIS, and ATROPOS. Their office is to superintend the thread of life: CLOTHO holds the distaff, and draws the thread; LACHESIS turns the spindle; and ATROPOS cuts the thread with her scissars: that is, the first calls us into life, the second determines our lot and condition, and the third finishes our life.

6. The FURIES, or EUMENIDES, were daughters of NOX and ACHERON. They were three, namely, ALECTO, MEGÆRA, TISYPHONE: their abode was in hell, to torment the wicked; they were armed with blazing torches, and surrounded with snakes, and other instruments of horror.

THE RIVERS OF HELL WERE,

1. ACHERON, son of SOL and TERRA. He supplied the TITANS with water when they waged war against JUPITER; who, for this reason, changed him into a river, and cast him into hell. The waters of this river are extremely muddy and bitter.

2. STYX, the principal river of hell, and held in so great veneration by the gods, that whoever broke the oath he had once made by this river, was deprived of his divinity for one hundred years.

3. COCYTUS. This river is increased by the tears of the wicked, and flows with a lamentable noise, imitating the damned.

4. PHLEGETHON. This river swells with fiery waves, and rolls streams of fire. The souls of the dead, having passed over these rivers, are carried to PLUTO's palace.

5. LETHE is a river in hell. If the ghosts of the dead drink the waters of this river, they are said to lose the remembrance of all that had passed in this world.

It may here be very properly observed, that these infernal regions, the residence of PLUTO,

are said to be a subterraneous cavern, whither the shades or souls of mortals descended, and were judged by MINOS, ÆACUS, and RHADAMANTHUS, appointed by PLUTO judges of hell. This place contained TARTARUS, the abode of the unhappy; also ELYSIAM, the abode of those that had lived well. CERBERUS, a dog with three heads, was door-keeper, and covered with serpents, always waited at the infernal gate, to prevent mortals from entering, or the manes or shades from going out. CHARON, as is said before, was ferryman of hell, and conducted the departed souls to the tribunal of MINOS. The HARPIES, or birds of prey, were also inhabitants of hell. These were indifferently called FURIÆ, OCYPETE, and LAMIÆ; and were instruments in the hands of the gods to raise wars in the world, and disturb the peace of mankind.

Fable relates two remarkable punishments in hell.

1. IXION, for attempting to seduce JUNO, was by JUPITER cast into hell, and condemned to be chained to a wheel, which continually whirled round.

2. SYSIPHUS, the son of ÆOLUS, was doomed in hell to roll a huge round stone from the bottom to the top of a mountain, whence it immediately descended. This punishment was allotted him, because he revealed the secrets of the gods, and discovered to ASOPUS the place where JUPITER had concealed his daughter ÆGINA.

INFERIOR DEITIES.

In the Heathen Mythology, there are many other deities or gods of inferior note, styled DII MINORES; *and as these frequently occur in the writings of the poets, it is necessary to make brief mention of them.*

The MUSES, daughters of JUPITER and MNEMOSYNE, goddess of MEMORY, were the reputed god-

desses of the several arts and sciences, and presided over the feasts and solemnities of the gods. They were the companions of APOLLO, and inhabited with him chiefly on the hills of PARNASSUS, HELICON, and PINDUS. The HIPPOCRENE, and other fountains at the foot of PARNASSUS, were sacred to them; as were also the palm-tree and the laurel. They are represented young and very handsome, and are nine in number.

1. CLIO is said to be the chief muse. She derives her name from glory and renown. She presided over history, and is said to be the inventress of the lute.

2. CALLIOPE, so called from the sweetness of her voice. She presided over eloquence and heroic poesy.

3. ERATO, or the lovely. She presided over lyric poetry.

4. THALIA, from the gaiety and pleasantry of her songs, called the FLOURISHING MAID. She invented comedy and geometry.

5. MELPOMENE was the muse of that age. She presided over tragedy, and melancholy subjects.

6. TERPSICHORE, or the jovial. She presided over music and dancing.

7. EUTERPE, so called because she imparts joy. She invented the flute, and presided over music: she is also said to be the patroness of logic.

8. POLYHYMNIA, so called from multiplicity of songs. She is said to excel in memory, and preside over history.

9. URANIA, or, the cœlestial muse. She presided over divine poesy, and is said to be the inventress of astronomy.

The muses are distinguished by masks, lyres, garlands, globes, and other emblems, expressive of their different offices or accomplishments.

PEGASUS, the famous horse of ancient fable, was an attendant on APOLLO and the muses; he

inhabited the hills of PARNASSUS, HELICON, and other mountains. He is said to be sprung from the blood of MEDUSA, killed by PERSEUS, and is represented by the poets with wings to his sides, expressive of the flights and elevation of the mind in poetry. When PERSEUS cut off the head of MEDUSA, the horse PEGASUS struck the ground with his foot; upon which, at the bottom of the hill, a fountain arose named HIPPOCRENE. This fountain was sacred to APOLLO and the muses.

The GRACES, called also charities, were three sisters, daughters of JUPITER and EURYNOME, or VENUS. The first was named AGLAIA from her chearfulness; the second THALIA from her perpetual verdure; and the third EUPHROSYNE, from delight. They were companions of the MUSES and MECURY, and attendants on VENUS. They are represented with pleasing countenances and naked, to denote that our actions should be free and candid, not covered over with dissimulation or deceit. A chain binds their arms together, to express that the link of love and harmony should be united and unbroken.

THEMIS, ASTREA, and NEMESIS were three goddesses: the first of law and peace; the second of justice; and the third, a rewarder of virtue, and punisher of vice.

ÆOLUS, god of the winds, and son of JUPITER and ACESTA.

MOMUS, son of NOX and SOMNUS, and god of banter or jesting.

PAN, son of MERCURY and PENELOPE, was the god of the woods and shepherds. He is represented half man, and half goat, with a large pair of horns on his head, a crook in one hand, a pipe, composed of reeds, in the other. The ARCADIANS much admired his music, and paid him divine honours. The ROMANS also built a temple to

PAN, at the foot of MOUNT PALATINE, and his feasts were called LUPERCALIA.

SYLVANUS and FAUNUS were also gods of the forests, from whom were descended the other rural deities, as SATYRS, SYLVANS, FAUNS, NYMPHS, or DRYADES, who were all inhabitants of the woods.

PALES is the goddess of the shepherds and pasture, and by some is called MAGNA MATER and VESTA. They offered to her milk and wafers of millet for a good growth of pasture. Her feasts, PALILIA, were celebrated about the eleventh or twelfth of the kalends of May, on which day ROMULUS founded the city of ROME.

FLORA is the goddess of the spring and flowers, and wife of ZEPHYRUS. She is represented adorned with garlands, and near her is a basket of flowers.

FERONIA is also counted the goddess of groves and orchards.

POMONA was goddess of the gardens, and all fruit-trees and plants. She was beloved of VERTUMNUS, as OVID relates.

PRIAPUS, son of VENUS and BACCHUS, an obscene deity. He also presided over gardens.

TERMINUS was a deity who presided over the boundaries of lands, which were held so sacred, that whoever removed a land-mark, or ploughed them up, was subject to death. On the last day of the year, the ROMANS offered sacrifice to the god TERMINUS; and these festivals were called TERMINALIA.

CUPID, god of love, son of MARS and VENUS, is represented blind, with a bow in his hand, and a quiver of arrows on his shoulders, with which he wounds the hearts of lovers.

HYMENÆUS, or HYMEN, son of APOLLO and URANIA, or, as some say, of BACCHUS and VENUS. He is the god of marriage; and is represented under the figure of a young man, holding a torch in his hand, with a crown of roses, or sweet marjorum, on his head.

The PENATES and LARES were also deemed gods; the first presided over provinces and kingdoms, and the latter over houses and particular families. The LARES also presided over the highways; and they were wont to sacrifice to these houshold gods, frankincense, wine, bread, corn, and a cock; and, according to some writers, a lamb and a hog.

The GENII also were spirits, or deities, that presided over all persons and places. And indeed so great were the number of these inferior gods, that the ancient mythology furnished almost as many deities as there are things in nature; for there was no part of the body, or action of life, but had a peculiar divinity, by whom it was said to be immediately directed or protected.

ÆSCULAPIUS, son of APOLLO and the nymph CORONIS, was the god of physic: he was slain by JUPITER with a thunderbolt forged by the CYCLOPS, on the complaint of PLUTO, for raising the dead, or rather recovering men, by his skill in medicine, from their sickness. He was worshiped under the figure of a serpent; and sometimes he is represented seated on a throne of gold and ivory, with a long beard, holding a rod environed with a serpent, and a dog at his feet.

The CYCLOPS, four in number, were sons of NEPTUNE and AMPHITRITE. They were servants to VULCAN, and had only one eye, placed in the middle of their foreheads: they were slain by APOLLO, in revenge for forging the thunderbolts with which JUPITER killed ÆSCULAPIUS, as is before related. They inhabited the island of SICILY; and, on account of their great strength, were deemed giants by the poets.

SILENUS was the foster-father of BACCHUS. He is accounted the god of abstruse mysteries and knowledge. He is represented as a fat, old, drunken fellow, riding on an ass.

EGYPTIAN DEITIES.

OSIRIS, APIS, and SERAPIS, are different names of one and the same deity, son of JUPITER by NIOBE, and husband to IO, daughter of INACHUS and ISMENA. JUPITER became passionately in love with IO; and, in order to pursue his unlawful passion, changed her into a cow. IO, to avoid the resentment of JUNO, fled into EGYPT; and OSIRUS, after he had reigned many years over the ARGIVES in PELOPONNESUS, left his kingdom to his brother ÆGIALUS, and sailed into EGYPT to seek new dominions. He there married IO, who was also named ISIS; and, obtaining the government, they taught the ÆGYPTIANS husbandry, also every other useful art and science, and governed with great wisdom and equity.

OSIRIS, having conferred the greatest benefit on his own subjects, committed the regency of his kingdom to ISIS; and, with a large body of forces, set out in order to civilize the rest of mankind. This he performed more by the power of persuasion, and the soothing arts of music and poetry, than by the terror of his arms. He marched first into ÆTHIOPIA, thence to ARABIA and INDIA; and, returning to EGYPT, was slain by his brother TYPHON, and buried at MEMPHIS, the chief city of EGYPT.

ISIS afterwards vanquished TYPHON, reigned happily in EGYPT to her death, and was also buried at MEMPHIS.

ORUS, son of OSIRIS and ISIS, succeeded to the government. The EGYPTIANS deemed him the protector of the river NILE, the averter of evils, governor of the world, and the author of plenty.

These deities of the EGYPTIANS were held in the greatest veneration. Temples were erected, and divine honours paid to OSIRIS under the figure of an OX; and the priestesses of ISIS sacrificed to

that goddess under different shapes, according to the purposes for which they were intended. And, as fable is said to take its origin from the EGYPTIANS, it will appear, from their intercourse with the JEWS long resident in EGYPT, that a mixture of true religion and error increased that false worship, which first prevailed in that country, and afterwards spread into ROME, and the more distant parts of the world. These gods of the EGYPTIANS were worshipped under various names and characters, according to the prevailing opinion of different countries, or some other incident. Thus, according to HERODOTUS, OSIRIS, and BACCHUS are the same; according to DIODONUS the historian, OSIRIS is SOL, JUPITER, &c. and PLUTARCH says, OSIRIS, SERAPIS, and APIS of the EGYPTIANS, are PLUTO, OCEANUS, &c. in the ROMAN mythology.

ISIS is said to be the same with the ROMAN CYBELE, CERES, MINERVA, LUNA, &c. and was called the mother of the gods. ORUS also was the symbol of light, and was figured as a winged boy. He was named the HERMES of the GREEKS, and the APOLLO and CUPID of the ROMANS.

Both in EGYPT and ROME, each deity had his peculiar temple, were the most solemn sacrifices were made to them, according to the prevailing notion of their power and influence. The worship of these gods so far prevailed among the ROMANS, that they erected to their honour a public edifice named the PANTHEON, in which, as a general repository, were placed the statues of their several deities, with their respective symbols: JUPITER was distinguished by a thunderbolt; JUNO by a crown; MARS by a helmet; APOLLO, or the SUN, by its beams; DIANA, or the MOON, by a crescent; CERES by a cornucopia, or horn of plenty, or an ear of corn; CUPID by a bundle of arrows; MERCURY by wings on his feet, and a

caduceus, or wand, in his hand; BACCHUS by the ivy; VENUS by the beauty of her person; and the rest had the like distinguishing characters placed above their statues, or in their hands, according to the received opinion of the people, or the ingenuity of the artist.

OF ORACLES.

The ORACLES of the ancients were deemed the predictions, mysterious declarations of the will of the gods: it may, with a kind of certainty, be admitted, that the natural bent of the mind of man to search into futurity gave rise to this institution.

To whatever cause, however, the origin may be ascribed, the institution of oracles became general, among the idolatrous nations, and increased over the face of the whole earth. Not to mention other nations, the oracles of the EGYPTIANS and GREEKS were numerous, especially of the latter people, at least we have a more full account of them. The oracle of DODONA, a city of EPIRUS in GREECE, was sacred to JUPITER; the oracle of JUPITER HAMMON was also of ancient date, and famous in LYBIA; the oracle of APOLLO at HELIOPOLIS was of great note; the oracle also of APOLLO at DELPHI, if not the most ancient, was the most celebrated of all GREECE, insomuch that it was called the oracle of the whole earth. And, indeed, so established was the credit of these oracular declarations, that the enacting laws, the reformation of government, also peace or war, were not undertaken by states or princes, but even in the more common concerns of life, no material business was entered upon without the sanction of the ORACLE. Each ORACLE had its priest or priestess, who delivered out the answers of the gods. These answers, for the most part, were in verse, and couched under such mysterious terms,

that they admitted of a double interpretation; insomuch, that whether the prediction was completed, or the expectation of the supplicant disappointed, the oracle was clear from blame. The oracle of APOLLO at DELPHOS, being in the greatest reputation, was resorted to from all parts. The priestess of APOLLO was named PYTHIA, from the serpent PYTHON, killed by that god, as is before mentioned. The offerings to the gods on these applications were liberal, according to the ability, or the importance of the answer required by the supplicant; and, it is said, the temple and city of DELPHOS especially, was, by these means, filled with immense treasure.

The principal oracle of the EGYPTIANS was at MEMPHIS, a royal city of EGYPT, where they erected an altar, and worshipped their god APIS, under the figure of an ox. His wife ISIS had also worship, and her priests were called ISIACI.

The SYBILLINE ORACLES were certain women, whom the ancients believed to be endued with the gift of prophecy. They are said to be ten in number, and were famous in all lands. They had no fixed residence, but travelled into different countries, and delivered their predictions in verse in the GREEK tongue. One of these SYBILS, named ERYTHRÆA, or CUMÆA, from CUMA, a city in the IONIAN sea, according to VIRGIL, came into ITALY, and was held in the highest esteem by the ROMANS, who consulted the oracle of the SYBIL on all occasions that related to the welfare of the republic.

OF AUGURY.

AUGURY, or the art of divination by birds, the meteors of the heavens, or the entrails of beasts, was held in the highest veneration, by the idolatrous nations. The people of GOD, the JEWS, were not free from idolatry in the time of MOSES;

and we read also in holy writ, that SAUL, being vexed in spirit, applied to the seers, or persons skilled in the knowledge of futurity. But not to go so far back, ROMULUS and REMUS consulted the AUGURIES before they built ROME; and the foundation of that city was determined by the flight of birds. NUMA established a college of AUGURS, and confirmed his regulation of the ROMAN state by their sanction. It appears also, in the history of that people, that no national concern was entered upon, without first consulting the AUGURIES; and, according to the propitious or bad omen, they made peace or war, and appointed magistrates. Indeed the AUGURS, and their declarations, were held in so high regard by the ROMANS, that whoever contemned them was accounted impious and prophane. To conclude, divination, or the spirit of prediction, made a considerable part of the PAGAN theology, especially among the ROMANS, those lords of the world, who fell into the general delusion, and adopted almost all the gods of every people they subdued

OF FABULOUS HISTORY.

Notwithstanding the origin of FABLE seems uncertain, and to be lost in antiquity, it may be said to take its rise from truth, or sacred history. And, in the foregoing relation of the HEATHEN deities, it is evident, many particulars correspond with the history of the most early transactions, as they are recorded by MOSES in holy writ. The golden age of SATURN, the wars of the GIANTS, the deluge of DEUCALION, and the repeopleing of the earth, declare their origin from divine truth, as received and delivered down by the patriarchs.

On the confusion of tongues at the building of BABEL, and the dispersion of mankind, the tra-

dition of the patriarchs, became subject to variation; and, as is observed by the learned ROLLIN, the change of habitation, and diversity of language, opened the door of error, and introduced an alteration in worship, agreeable to the soil, or rather according to the humour, or some accidental event of the respective colonies.

However confused and erroneous the general worship of man became, it is evident, from every circumstance, that, in the first ages of the world, mankind knew but one DEITY, the SUPREME GOD, and CREATOR of the universe; but afterwards, when men abandoned themselves to vice, and, as is said in Scripture, "went a whoring after "their own inventions," and departed from the purity of their forefathers, their ideas of the divinity became weakened, and instead of the worship of the only TRUE GOD, they substituted other deities, or objects of worship, more agreeable to the comprehension of their own depraved nature. Thus, by a mixture of truth and fable, one deity became productive of another, till at last the inventive fancy gradually gave life to every visible object both in the heavens and on earth. "Thus, "having changed the glory of the uncorruptible "GOD, into an image made like corruptible man, "and to birds, and four-footed beasts, and creep-"ing things, and serving the creature more than "the CREATOR," not only JUPITER, MARS, VENUS, and other false deities, but stars, rivers, and fountains, animals, reptiles, and plants, received divine adoration. At length, great men and heroes, who excelled in any useful science, or became famous by conquests, or a superior conduct of life, by an easy transition from admiration to a superstitious respect, were deemed more than human, and had divine honours paid to them also under different names, in different countries; or, probably, prompted by ambition, they assumed

to themselves the homage and adoration that was due only to the divine creator, the ALMIGHTY LORD, and governor of the world. This accounts for that multitude of deities, both in heaven and on earth, which makes the marvellous part of ancient fiction, and became the object of PAGAN divinity, when the earth was overwhelmed with darkness, and, as is expressed in holy writ, "the "hearts of men went after their idols."

The fertile imagination of the poets, who celebrated the exploits of the ancient heroes, and expressed the common actions of life in figurative characters, joined to the extravagance of priests and orators in their panegyrics on the living and the dead, greatly forwarded the work of fable: and, in time, learning being obliterated, their writings were looked upon as registers of facts. Thus the world, grown old in error, by the folly and credulity of mankind, fiction got admission into history, and became at last a necessary part in composing the annals of the early ages of the world.

For this cause, an acquaintance with fabulous history, as is before observed, is become a necessary part of polite learning in the education of youth, and for the due understanding the GREEK and ROMAN authors; also the paintings, statues, and other monuments of antiquity. By this knowledge, the tender mind will moreover be inspired with an early abhorrence of the absurd ceremonies and impious tenets of the HEATHEN mythology; and, at the same time, be impressed with the deepest sense and veneration for the CHRISTIAN religion, the light of the gospel in CHRIST JESUS, who, in the fulness of time, through the tender mercies of GOD, dispelled those clouds of darkness, ignorance, and folly, which had long debased human nature, and spread over the face of the earth the greatest and most absurd superstitions, as is before related, and will farther appear from many incidents in the history of GREECE and ROME.

THE DIARY OF CHAUBERT,

THE MISANTHROPE.

AMONGST the variety of human events, which come under the observation of every man of common experience in life, many instances must occur to his memory of the false opinions he had formed of good and evil fortune: Things, which we lament as the most unhappy occurrences and the severest dispensations of providence, frequently turn out to have been vouchsafements of a contrary sort; whilst our prosperity and success, which for a time delight and dazzle us with gleams of pleasure, and visions of ambition, turn against us in the end of life, and sow the bed of death with thorns, that goad us in those awful moments when the vanities of this world lose their value, and the mind of man, being on its last departure, takes a melancholy review of time mispent and blessings misapplied.

Though it is part of every good man's religion to resign himself to God's will, yet a few reflections upon the worldly wisdom of that duty will be of use to every one, who falls under the immediate pressure of what is termed misfortune in life. By calling to mind the false estimates we have frequently made of worldly good and evil, we shall get hope on our side, which, though all friends else should fail us, will be a cheerful companion by the way: By a patient acquiescence under painful events for the present, we shall be sure to contract a tranquillity of temper, that will stand us in future stead; and by keeping a fair face to the world we shall by degrees make an easy heart, and find innumerable resources of consolation, which a fretful spirit never can discover.

"I wonder why I was so uneasy under my late "loss of fortune," said a very worthy gentleman

to me the other day, "seeing it was not occasioned by my own misconduct; for the health and content I now enjoy in the humble station I have retired to, are the greatest blessings of my life, and I am devoutly thankful for the event, which I deplored."—How often do we hear young unmarried people exclaim—"What an escape have I had from such a man, or such a woman!"—And yet, perhaps, they had not wisdom enough to suppose this might turn out to be the case at the time it happened, but complained, lamented, and reviled, as if they were suffering persecution from a cruel and tyrannic Being, who takes pleasure in tormenting his unoffending creatures.

An extraordinary example occurs to me of this criminal excess of sensibility in the person of a Frenchman named CHAUBERT, who happily lived long enough to repent of the extravagance of his misanthropy. CHAUBERT was born at BOURDEAUX, and died there not many years ago in the Franciscan convent; I was in that city soon after this event, and my curiosity led me to collect several particulars relative to this extraordinary humorist. He inherited a good fortune from his parents, and in his youth was of a benevolent disposition, subject however to sudden caprices and extremes of love and hatred. Various causes are assigned for his misanthropy, but the principal disgust, which turned him furious against mankind, seems to have arisen from the treachery of a friend, who ran away with his mistress, just when CHAUBERT was on the point of marrying her; the ingratitude of this man was certainly of a very black nature, and the provocation heinous, for CHAUBERT, whose passions were always in extremes, had given a thousand instances of romantic generosity to this unworthy friend, and reposed an entire confidence in him in the matter of his mis-

tress: He had even saved him from drowning one day at the imminent risque of his life, by leaping out of his own boat into the GARONNE and swimming to the assistance of his, when it was sinking in the middle of the stream: His passion for his mistress was no less vehement; so that his disappointment had every aggravation possible, and, operating upon a nature more than commonly susceptible, reversed every principle of humanity in the heart of CHAUBERT, and made him for the greatest part of his life the declared enemy of human nature.

After many years passed in foreign parts, he was accidentally brought to his better senses by discovering, that through these events, which he had so deeply resented, he had providentially escaped from miseries of the most fatal nature: Thereupon he returned to his own country, and entering into the order of Franciscans, employed the remainder of his life in atoning for his past errors after the most exemplary manner. On all occasions of distress, father CHAUBERT's zeal presented itself to the relief and comfort of the unfortunate, and sometimes he would enforce his admonitions of resignation by the lively picture he would draw of his own extravagancies; in extraordinary cases he has been known to give his communicants a transcript or diary, in his own hand-writing, of certain passages of his life, in which he had minuted his thoughts at the time they occurred, and which he kept by him for such extraordinary purposes. This paper was put into my hands by a gentleman who had received much benefit from this good father's conversation and instruction; I had his leave for transcribing it, or publishing, if I thought fit; this I shall now avail myself of, as I think it is a very curious journal.

"My son, whoever thou art, profit by the "words of experience, and let the example of

" CHAUBERT, who was a beast without reason, " and is become a man by repentance, teach thee " wisdom in adversity and inspire thy heart with " sentiments of resignation to the will of the Al- " mighty!

" When the treachery of people, which I " ought to have despised, had turned my heart to " marble and my blood to gall, I was determined " upon leaving FRANCE and seeking out some of " those countries, from whose famished inhabitants " nature withholds her bounty, and where men " groan in slavery and sorrow: As I passed " through the villages towards the frontiers of " SPAIN, and saw the peasants dancing in a ring " to the pipe, or carousing at their vintages, indig- " nation smote my heart, and I wished that heaven " would dash their cups with poison, or blast the " sunshine of their joys with hail and tempest.

" I traversed the delightful province of BISCAY " without rest to the soles of my feet, or sleep to " the temples of my head. Nature was before my " eyes dressed in her gayest attire;"—' Thou ' mother of fools,' I exclaimed, ' why dost thou ' trick thyself out so daintily for knaves and harlots ' to make a property of thee? The children of thy ' womb are vipers in thy bosom, and will sting thee ' mortally, when thou hast given them their fill at ' thy improvident breasts.'—" The birds chaunted " in the groves, the fruit-trees glistened on the " mountain sides, the water-falls made music for " the echoes, and man went singing to his la- " bour;"—' Give me,' said I, ' the clank of fet- ' ters, and the yell of galley-slaves under the lashes ' of the whip.'—" And in the bitterness of my " heart I cursed the earth, as I trod over its pro- " lific surface.

" I entered the ancient kingdom of CASTILE, and " the prospect was a recreation to my sorrow- " vexed soul: I saw the lands lie waste and fallow;

" the vines trailed on the ground and buried their " fruitage in the furrows; the hand of man was " idle, and nature slept as in the cradle of crea- " tion; the villages were thinly scattered, and " ruin sat upon the unroofed sheds, where lazy " pride laid stretched upon its straw in beggary " and vermin." ' Ah! this is something,' I cried " out, ' this scene is fit for man, and I'll enjoy it.'— " I saw a yellow, half-starved form, cloaked to the " heels in rags, his broad-brimmed beaver on his " head, through which his staring locks crept out " in squalid shreds, that fell like snakes upon the " shoulders of a fiend."—' Such ever be the fate ' of human nature! I'll aggravate his misery by ' the insult of charity. ' Harkee, CASTILIAN!' I " exclaimed, ' take this pisette; it is coin, it is silver ' from the mint of MEXICO; a SPANIARD dug it ' from the mine, a FRENCHMAN gives it you; put ' by your pride and touch it!'—" Curst be your " nation," the CASTILIAN replied, " I'll starve be- " fore I'll take it from your hands."—' Starve ' then,' I answered, and passed on.

" I climbed a barren mountain; the wolves " howled in the desart and the vultures screamed " in flocks for prey; I looked, and beheld a " gloomy mansion underneath my feet, vast as the " pride of its founder, gloomy and disconsolate as " his soul; it was the ESCURIAL."—' Here then the ' tyrant reigns,' said I, ' here let him reign; hard ' as these rocks his throne, waste as these desarts ' be his dominion!'—" A meagre creature passed " me; famine stared in his eye, he cast a look " about him, and sprung upon a kid, that was " browsing in the desart, he smote it dead with " his staff, and hastily thrust it into his wallet."— ' Ah, sacrilegious villain!'—" cried a brawny " fellow; and, leaping on him from behind a rock, " seized the hungry wretch in the act; he drop- " ped upon his knees and begged for mercy."— ' Mercy!' cried he that seized him, ' do you

'purloin the property of the church and ask for 'mercy? Take it!'—" So saying, he beat him " to the earth with a blow, as he was kneeling at " his feet, and then dragged him towards the con- " vent of SAINT LAWRENCE: I could have hugged " the miscreant for the deed.

" I held my journey through the desart, and " desolation followed me to the very streets of " MADRID; the fathers of the inquisition came " forth from the cells of torture, the cross was " elevated before them, and a trembling wretch in " a saffron-coloured vest, painted with flames of " fire, was dragged to execution in an open " square; they kindled a fire about him, and sang " praises to God, whilst the flames deliberately " consumed their human victim: He was a JEW " who suffered, they were CHRISTIANS who tor- " mented."—'See what the religion of God is,' " said I to myself, 'in the hands of man!'

" From the gates of MADRID I bent my course " towards the port of LISBON; as I traversed the " wilderness of ESTREMADURA, a robber took his " aim at me from behind a cork-tree, and the ball " grazed my hat upon my head."—'You have 'missed your aim,' I cried, 'and have lost the 'merit of destroying a man.'—" Give me your " purse," said the robber.—'Take it,' I replied, 'and buy with it a friend; may it serve you as it 'has served me!'

" I found the city of LISBON in ruins; her " foundations smoked upon the ground; the dy- " ing and the dead laid in heaps; terror sate in " every visage, and mankind was visited with the " plagues of the Almighty, famine, fire, and earth- " quake."—'Have they not the inquisition in 'this country?' I asked; I was answered they " had.—'And do they make all this outcry about 'an earthquake?' said I within myself, 'let them 'give God thanks and be quiet.'

" Presently there came ships from ENGLAND,

" loaded with all manner of goods for the relief " of the inhabitants; the people took the bounty, " were preserved, then turned and cursed their " preservers for heretics."—' This is as it should ' be,' said I, ' these men act up to their nature, ' and the ENGLISH are a nation of fools; I will not ' go amongst them.'—" After a short time behold " a new city was rising on the ruins of the old one! " The people took the builders tools, which the " ENGLISH had sent them, and made themselves " houses: I overheard a fellow at his work say to " his companion."—' Before the earthquake I ' made my bed in the streets, now I shall have a ' house to live in,'—" This is too much," said I; " their misfortunes make this people happy, and I " will stay no longer in their country."—" I de- " scended to the banks of the TAGUS; there was " a ship, whose canvass was loosed for sailing."— ' She is an ENGLISH ship,' says a GALLIEGO por- "ter; 'they are brave seamen, but damned tyrants ' on the quarter-deck.'—" They pay well for what " they have," says a boatman, " and I am going " on board her with a cargo of lemons."—" I " threw myself into the wherry, and entered the " ship: The mariners were occupied with their " work, and nobody questioned me why I was " amongst them. The tide wafted us into the " ocean and the night became tempestuous, the " vessel laboured in the sea and the morning " brought no respite to our toil."—' Whither are ' you bound?' said I to the master.—" To hell," " said he, " for nothing but the devil ever drove at " such a rate!"—" The fellow's voice was thun- " der; the sailors sung in the storm, and the " master's oaths were louder than the waves; the " third day was a dead calm, and he swore louder " than ever."—' If the winds were of this man's ' making,' thought I, ' he would not be content ' with them.'—" A favourable breeze sprung up

" as if it had come at his calling."—' I thought ' it was coming,' says he, ' put her before the ' wind, it blows fair for our port.'—" But where " is your port?" again I asked him.—' Sir,' says he, ' I can now answer your question as I should ' do; with God's leave I am bound to BOUR- ' DEAUX; every thing at sea goes as it pleases ' God.'—" My heart sunk at the name of my " native city." ' I was freighted,' added he, ' from LONDON with a cargo of goods of all sorts ' for the poor sufferers by the earthquake; I shall ' load back with wine for my owners, and so hold ' out a charitable voyage with some little profit, ' if it please God to bless our endeavours.'— " Heyday!" thought I, " how fair weather changes " this fellow's note!"—' LEWIS,' said he to a handsome youth, who stood at his elbow, ' we ' will now seek out this MONSIEUR CHAUBERT ' at BOURDEAUX, and get payment of his bills on ' your account.'—" Shew me your bills," said I, " for I am CHAUBERT."—" He produced them, " and I saw my own name forged to bills in favour " of the villain who had so treacherously dealt " with me in the affair of the woman who was to " have been my wife."—' Where is the wretch,' said I, ' who drew these forgeries?'—The youth burst into tears.—' He is my father,' he replied, and turned away.—' Sir,' says the master, ' I ' am not surprized to find this fellow a villain to ' you, for I was once a trader in affluence, and ' have been ruined by his means, and reduced to ' what you see me; but I forgive what he has ' done to me; I can earn a maintenance, and am ' as happy in my present hard employ, nay hap- ' pier, than when I was rich and idle; but to ' defraud his own son proves him an unnatural ' rascal, and, if I had him here, I would hang him ' at the mizen yard.'

" When the English master declared he was

" happier in his present hard service than in his " former prosperity, and that he forgave the villain " who had ruined him, I started with astonishment, " and stood out of his reach, expecting every " moment when his phrensy would break out; I " looked him steadily in the face, and to my sur- " prize saw no symptoms of madness there; there " was no wandering in his eyes, and content of " mind was impressed upon his features."—" Are " you in your senses," I demanded, " and can you " forgive the villain?"—' From my heart,' an- " swered he, ' else how should I expect to be for- ' given?'—" His words struck me dumb; my " heart tugged at my bosom; the blood rushed to " my face. He saw my situation and turned aside " to give some orders to the sailors; after some " minutes he resumed the conversation, and ad- " vancing towards me, in his rough familiar man- " ner, said"—' It is my way, MR. CHAUBERT, ' to forgive and forget, though to be sure the ' fellow deserves hanging for his treatment of this ' poor boy his son, who is as good a lad as ever ' lived, but as for father and mother'——" Who " is his mother? What was her name?" " I eagerly " demanded. Her name had no sooner passed " his lips than I felt a shock through all my frame " beyond that of electricity; I staggered as if with " a sudden stroke, and caught hold of the barri- " cade; an involuntary shriek burst from me, and " I cried out"—" That woman—Oh! that woman" —' Was a devil,' said the master, ' and if you ' knew but half the misery you have escaped, you ' would fall down upon your knees and thank God ' for the blessing: I have heard your story, MR. ' CHAUBERT, and when a man is in love, do you ' see, he does not like to have his mistress taken ' from him; but some things are better lost than ' found, and if this is all you have to complain of, ' take my word for it you complain of the luckiest

'hour in your whole life.' "He would have "proceeded, but I turned from him without uttering a word, and shutting myself into my cabin, "surrendered myself to my meditations.

"My mind was now in such a tumult, that I "cannot recal my thoughts, much less put them "into any order for relation: The ship however "kept her course, and had now entered the mouth "of the GARONNE; I landed on the quay of "BOURDEAUX, the master accompanied me, "and young LEWIS kept charge of the ship: The "first object that met my view was a gibbet "erected before the door of a merchant's compting-house: The convict was kneeling on a scaffold, whilst a friar was receiving his last confession; his face was turned towards us; the "ENGLISHMAN glanced his eye upon him, and "instantly cried out,"—'Look, look, MR. CHAUBERT, the very man, as I am alive; it is the 'father of young LEWIS.'—"The wretch had "discovered us in the same moment, and called "aloud"—'Oh! CHAUBERT, CHAUBERT! let 'me speak to you before I die!'—His yell was "horror to my soul; I lost the power of motion, "and the crowd pushing towards the scaffold, "thrust me forward to the very edge of it; "the friar ordered silence, and demanded of the "wretch why he had called out so eagerly, and "what he had farther to confess." 'Father,' "replied the convict, 'this is the very man, the 'very CHAUBERT of whom I was speaking; he 'was the best of friends to me, and I repaid his 'kindness with the blackest treachery; I seduced 'the woman of his affections from him, I married 'her, and because we dreaded his resentment, 'we conspired in an attempt upon his life by 'poison.'—He now turned to me and proceeded "as follows—'You may remember, CHAUBERT, 'as we were supping together on the very evening

'of LOUISA's elopement, she handed to you a 'glass of wine to drink to your approaching nup-'tials; as you were lifting it to your lips, your 'favourite spaniel leaped upon your arm, and 'dashed it on the floor; in a sudden transport of 'passion, which you were ever addicted to, you 'struck the creature with violence, and laid it 'dead at your feet. It was the saving moment 'of your life—the wine was poisoned, inevitable 'death was in the draught, and the animal you 'killed was God's instrument for preserving you; 'reflect upon the event, subdue your passions, 'and practise resignation: Father, I have no 'more to confess; I die repentant: Let the ex-'ecutioner do his office.'

I do not mean to expose my ideas to ingenious ridicule by maintaining that every thing happens to every man for the best, but I will contend, that he who makes the best of it, fulfils the part of a wise and good man: Another thing may be safely advanced, namely, that man is not competent to decide upon the good or evil of many events, which befal him in this life, and we have authority to say, "*Woe be to him that calls good evil, and evil "good!*" I could wish that the story of CHAUBERT, as I have given it, might make that impression upon any one of my readers, as it did upon me, when I received it; and I could also wish, that I felt myself worthy to add to it the experience of many occurrences in my own life, to which time and patience have given colours very different from those they wore upon their first appearance.

When men sink into despondency, or break out into rage upon adversities and misfortunes, it is no proof that Providence lays a heavier burthen upon them than they can bear, because it is not clear that they have exerted all the possible resources of the soul,

The passions may be humoured, till they become our masters, as a horse may be pampered till he gets the better of his rider; but early discipline will prevent mutiny and keep the helm in the hands of reason. If we put our children under restraint and correction, why should we, who are but children of a larger growth, be refractory and complain, when the father of all things lays the wholesome correction of adversity on our heads?

DIALOGUE

BETWEEN A MASTER AND HIS SERVANT.

AMONGST the fragments of PHILEMON, the comic poet, there is part of a dialogue preserved between a master and his servant, whose names are not given, which falls in with the subject I am speaking of; these fragments have been collected from the works of the scholiasts and grammarians, and many of them have been quoted by the fathers of the christian church for the moral and pious maxims they contain; I think the reader will not be displeased, if I occasionally present him with some specimens from these remains of the Greek comedy, and for the present conclude my paper with the following translation.

SERVANT. "Whilst you live, sir, drive away "sorrow; it is the worst company a man can "keep."

MASTER. 'Whilst I live, sirrah! why there is 'no living without it.'

SERVANT. "Never tell me, sir; the wounds "of the mind are not to be healed by the tears of "the eyes: If they were, who would be without "the medicine? They would be the best family-"physic in nature; and if nothing but money "would buy them, you could not pay too dearly "for the purchase. But, alack-a-day, what do

" they avail? Weep, or weep not, this stubborn " world of ours will have its way; sighing and " groaning, take my word for it, is but labour " lost."

MASTER. ' Granted! for its use I will not ' contend, nor can you, as I take it, dispute its ' necessity: It is as natural for the eyes to shed ' tears in affliction, as for a tree to drop its leaves ' in autumn.'

SERVANT. " That I deny; the necessity of " evil I admit, but not the necessity of bewailing " it. Mark how your maxims and mine differ; " you meet misfortune in the way, I let misfor- " tune meet me: There are too many evils in " life, that no man's wisdom can avoid; but he is " no wise man who multiplies too many by more: " Now my philosophy teaches me, that amongst " all the evils you complain of, there is no evil so " great as your complaint itself: Why it drives a " man out of his senses, out of his health, nay at " last out of the world; so shall it not me: If " misfortune will come, I cannot help it, but if " lamentation follows it, that is my fault; and a " fool of his own making, my good master, is a " fool indeed."

MASTER. ' Say you so, sirrah? Now I hold ' your insensibility to be of the nature of a brute; ' my feelings I regard as the prerogative of a man; ' thus, although we differ widely in our practice, ' each acts up to his proper character.'

SERVANT. " If I am of the nature of a brute, " because I fear the gods and submit to their will, " the gods forgive me! If it be the prerogative of " a man, to say I will not bear misfortunes, I will " not submit to the decrees of the gods, let the " gods answer that for themselves! I am apt to " think it is no great mark of courage to despair, " nor any sure proof of weakness to be content. " If a man were to die of a disappointment, how

" the vengeance does it come to pass that any " body is left alive? You may, if you think well " of it, counteract the designs of the gods, and " turn their intended blessings into actual misfor- " tunes, but I do not think their work will be " mended by your means; you may, if you please, " resent it with a high hand, if your mother, or " your son, or your friend, should take the liberty " to die, when you wish them to live; but to me " it appears a natural event, which no man can " keep off from his own person, or that of any " other; you may, if you think it worth your " while, be very miserable, when this woman mis- " carries, or that woman is brought to bed; you " may torment yourself, because your mother has " a cough, or your mistress drops a tear; in short, " you may send yourself out of the world with " sorrow; but I think it better to stay my time in " it and be happy."

At a time when the PAPAL SEE had rather more importance than it has possessed of late years, a noble ROMAN told JULIO THE SECOND, that he lamented his HOLINESS should take so active a part in the war against FRANCE, as ST. PETER had only given him *the key of the church*, to prevent discord, and open the door to reconciliation. " It " is true," replied the HOLY FATHER, " that my " predecessors have only made use of ST. PETER's " *key*, but I now take off the rust and brandish " the *sword* of ST. PAUL."—' But you must re- ' member,' replied the NOBLEMAN, ' that CHRIST ' bid PETER return the sword to the scabbard.'— " Not *before*, but *after*, he had cut off the ear of " an impertinent fellow," replied the POPE.

He who most studies his content, wants it most.
None is a fool always, every one sometimes.
Think of ease, but work on.

THE QUALIFICATIONS OF A POET.

"WHEREVER I went," said IMLAC, "I found that POETRY was considered as the highest "learning, and regarded with a veneration some- "what approaching to that which man would pay "to the angelic nature. And it yet fills me with "wonder, that, in almost all countries, the most "ancient POETS are considered as the best: whe- "ther it be that every other kind of knowledge "is an acquisition gradually attained, and POETRY "is a gift conferred at once; or that the *first* PO- "ETRY of every nation surprized them as a no- "velty, and retained the credit by consent, which "it received by accident at first: or whether, as "the province of POETRY is to describe NATURE "and PASSION, which are always the same, the "first writers took possession of the most striking "objects for description, and the most probable "occurrences for fiction, and left nothing to those "that followed them but transcriptions of the "same events, and new combinations of the same "images. Whatever be the reason, it is commonly "observed, that the early writers are in possession "of nature, and their followers of art: that the "first excel in strength and invention, and the "latter in elegance and refinement.

"I was desirous to add my name to this illus- "trious fraternity. I read all the POETS of PER- "SIA and ARABIA, and was able to repeat by "memory the volumes that are suspended in the "MOSQUE OF MECCA. But I soon found that no "man was ever great by imitation. My desire of "excellence impelled me to transfer my attention "to NATURE and to LIFE. NATURE was to be "my subject, and MEN to be my auditors. I could "never describe what I had not seen: I could not "hope to move those with delight or terror, whose "interests and opinions I did not understand."

" Being now resolved to be a POET, I saw every " thing with a new purpose: my sphere of atten- " tion was suddenly magnified; no kind of know- " ledge was to be overlooked. I ranged mountains " and desarts for images and resemblances, and " pictured upon my mind every tree of the forest " and flower of the valley. I observed, with equal " care, the crags of the rock, and the pinnacles of " the palace. Sometimes I wandered along the " mazes of the rivulet, and sometimes watched " the changes of the summer clouds. To a POET " nothing can be useless. Whatever is beautiful, " and whatever is dreadful, must be familiar to " the imagination: he must be conversant with " all that is awfully vast or elegantly little. The " plants of the garden, the animals of the wood, " the minerals of the earth, and meteors of the " sky, must all concur to store his mind with in- " exhaustible variety: for every idea is useful for " the enforcement or decoration of moral or re- " ligious TRUTH: and he who knows most will " have most power of diversifying his scenes, and " of gratifying his reader with remote allusions " and unexpected instruction.

" All the appearances of NATURE I was there- " fore careful to study, and every country which " I have surveyed has contributed something to " my POETICAL POWERS."

' In so wide a survey,' said RASSELAS, ' you ' must surely have left much unobserved. I have ' lived, till now, within the circuit of these moun- ' tains, and yet cannot walk abroad without the ' sight of something which I never beheld before, ' or never heeded.'

" The business of a POET," said IMLAC, " is " to examine, not the individual, but the species; " to remark general properties and large appear- " ances: he does not number the streaks of the " TULIP, or describe the different shades in the

" verdure of the FOREST. He is to exhibit in his " portraits of NATURE such prominent and striking " features, as recal the original to every mind; " and must neglect the minuter discriminations, " which one may have remarked, and another " have neglected, for those characteristics which " are alike obvious to vigilance and carelessness.

" But the knowledge of NATURE is only half " the task of a POET: he must be acquainted like- " wise with all modes of life. His character re- " quires that he estimate the happiness and misery " of every condition, observe the power of all the " passions in all their combinations, and trace the " changes of the human mind as they are modified " by various institutions, and accidental influences " of climate or custom, from the sprightliness of " infancy to the despondence of decripitude. He " must divest himself of the prejudices of his age " or country; he must consider RIGHT and WRONG " in their abstract and invariable state; he must " disregard present laws and opinions, and rise to " general and transcendental TRUTHS, which will " always be the same: he must therefore content " himself with the *slow* progress of his name, con- " temn the applause of his own time, and commit " his claims to the justice of posterity. He must " write as the interpreter of NATURE, and the " legislator of mankind, and consider himself as " presiding over the thoughts and manners of fu- " ture generations, as a being superior to time and " place.

" His labour is not yet at an end: he must know " *many* LANGUAGES and *many* SCIENCES; and, " that his style may be worthy of his thoughts, " must, by incessant practice, familiarize to him- " self every delicacy of speech and grace of " harmony."

ON PUNCTUATION.

PUNCTUATION is the art of marking in writing the several pauses, or rests, between sentences and the parts of sentences, according to their proper quantity or proportion, as they are expressed in a just and accurate pronunciation.

As the several articulate sounds, the syllables, and words, of which sentences consist, are marked by letters; so the rests and pauses, between sentences and their parts, are marked by POINTS.

But, though the several articulate sounds are pretty fully and exactly marked by letters of known and determinate power; yet the several pauses, which are used in a just pronunciation of discourse, are very imperfectly expressed by POINTS.

For the different degrees of connection between the several parts of sentences, and the different pauses in a just pronunciation, which express those degrees of connection according to their proper value, admit of great variety; but the whole number of POINTS, which we have to express this variety, amounts only to four.

Hence it is, that we are under a necessity of expressing pauses of the same quantity, on different occasions, by different POINTS; and more frequently, of expressing pauses of different quantity by the same POINTS.

So that the doctrine of PUNCTUATION must needs be very imperfect: few precise rules can be given which will hold without exception in all cases; but much must be left to the judgment and taste of the writer.

On the other hand, if a greater number of marks were invented to express all the possible different pauses of pronunciation, the doctrine of them would be very perplexed and difficult, and the use

of them would rather embarrass than assist the reader.

It remains, therefore, that we be content with the rules of PUNCTUATION, laid down with as much exactness as the nature of the subject will admit: such as may serve for a general direction, to be accommodated to different occasions; and to be supplied, where deficient by the writer's judgment.

The several degrees of connection between sentences, and between their principal constructive parts, RHETORICIANS have considered under the following distinctions, as the most obvious and remarkable: the PERIOD, COLON, SEMICOLON, and COMMA.

The PERIOD is the whole sentence, complete in itself, wanting nothing to make a full and perfect sense, and not connected in construction with a subsequent sentence.

The COLON, or MEMBER, is a chief constructive part, or greater division, of a sentence.

The SEMICOLON, or HALF-MEMBER, is a less constructive part, or subdivision, of a sentence or member.

A sentence or member is again subdivided into COMMAS, or SEGMENTS; which are the least constructive parts of a sentence or member, in this way of considering it; for the next subdivision would be the resolution of it into phrases and words.

The GRAMMARIANS have followed this division of the RHETORICIANS, and have appropriated to each of these distinctions its mark, or point; which takes its name from the part of the sentence which it is employed to distinguish; as follows:

The PERIOD	is thus marked	.
The COLON		:
The SEMICOLON		;
The COMMA		,

The proportional quantity, or time, of the POINTS, with respect to one another, is determined by the following general rule: The PERIOD is a pause in quantity or duration double of the COLON; the COLON is double of the SEMICOLON; and the SEMICOLON is double of the COMMA. So that they are in the same proportion to one another, as the SEMIBREVE, the MINIM, the CROTCHET, and the QUAVER, in music. The precise quantity, or duration, of each pause or note cannot be defined; for that varies with the time: and both in discourse and music the same composition may be rehearsed in a quicker or a slower time; but in music the proportion between the notes remains ever the same; and in discourse, if the doctrine of PUNCTUATION were exact, the proportion between the pauses would be ever invariable.

The POINTS then being designed to express the pauses, which depend on the different degrees of connection between sentences, and between their principal constructive parts; in order to understand the meaning of the POINTS, and to know how to apply them properly, we must consider the nature of a sentence, as divided into its principal constructive parts, and the degrees of connection between those parts upon which such division of it depends.

To begin with the least of these principal constructive parts, the COMMA. In order the more clearly to determine the proper application of the POINT which marks it, we must distinguish between an imperfect phrase, a simple sentence, and a compounded sentence.

An imperfect phrase contains no assertion, or does not amount to a proposition or sentence.

A simple sentence has but one subject, and one finite verb.

A compounded sentence has more than one subject, or one finite verb, either expressed or understood; or it consists of two or more simple sentences connected together.

In a sentence, the subject and the verb may be each of them accompanied with several adjuncts; as the object, the end, the circumstances of time, place, manner, and the like; and the subject or verb may be either immediately connected with them, or mediately; that is, by being connected with some thing, which is connected with some other; and so on.

If the several adjuncts affect the subject or the verb in a different manner, they are only so many imperfect phrases; and the sentence is simple.

A simple sentence admits of no point by which it may be divided or distinguished into parts.

If the several adjuncts affect the subject or the verb in the same manner, they may be resolved into so many simple sentences; the sentence then becomes compounded, and it must be divided into its parts by POINTS.

For, if there are several subjects belonging in the same manner to one verb, or several verbs belonging in the same manner to one subject, the subjects and verbs are still to be accounted equal in number: for every verb must have its subject, and every subject its verb; and every one of the subjects, or verbs, should or may have its point or distinction.

EXAMPLES:

"The passion for praise produces excellent ef-
"fects in women of sense." ADDISON, *Spect.* No. 73. In this sentence *passion* is the subject, and *produces* the verb: each of which is accompanied and connected with its adjuncts. The subject is not passion in general, but a particular passion determined by its adjunct of specification, as we

may call it: the passion *for praise*. So likewise the verb is immediately connected with its object, *excellent effects*; and mediately, that is, by the intervention of the word *effects*, with *women*, the subject in which these effects are produced; which again is connected with its adjunct of specification; for it is not meaned of women in general, but of women *of sense only*. Lastly, it is to be observed, that the verb is connected with each of these several adjuncts in a different manner; namely, with *effects*, as the object; with *women*, as the subject of them; with *sense*, as the quality or characteristic of those women. The adjuncts therefore are only so many imperfect phrases; the sentence is a simple sentence, and admits of no point, by which it may be distinguished into parts.

"The passion for praise, which is so very vehe-
"ment in the fair sex, produces excellent effects in
"women of sense." Here a new verb is introduced, accompanied with adjuncts of its own; and the subject is repeated by the relative pronoun *which*. It now becomes a compounded sentence, made up of two simple sentences, one of which is inserted in the middle of the other; it must therefore be distinguished into its component parts by a point placed on each side of the additional sentence.

"How many instances have we [in the fair sex]
"of chastity, fidelity, devotion! How many ladies
"distinguish themselves by the education of their
"children, care of their families, and love of their
"husbands; which are the great qualities and at-
"chievements of women-kind: as the making of
"war, the carrying on of traffic, the administration
"of justice, are those by which men grow famous,
"and get themselves a name!" *Ibid.*

In the first of these two sentences, the adjuncts *chastity*, *fidelity*, *devotion*, are connected with the

verb by the word *instances* in the same manner, and in effect make so many distinct sentences: "how many instances have we of chastity! how "many instances have we of fidelity! how many "instances have we of devotion!" They must therefore be separated from one another by a point. The same may be said of the adjuncts, "educa- "tion of their children, &c." in the former part of the next sentence: as likewise of the several subjects, "the making of war, &c." in the latter part; which have in effect each their verb; for each of these "is an atchievement by which men "grow famous."

As sentences themselves are divided into simple and compounded, so the members of sentences may be divided likewise into simple and compounded members: for whole sentences, whether simple or compounded, may become members of other sentences by means of some additional connection.

Simple members of sentences closely connected together in one compounded member, or sentence, are distinguished or separated by a COMMA: as in the foregoing examples.

So likewise, the case absolute; nouns in opposition, when consisting of many terms; the participle with something depending on it; are to be distinguished by the COMMA: for they may be resolved into simple members.

When an address is made to a person, the noun, answering to the vocative case in LATIN, is distinguished by a COMMA.

EXAMPLES:

"This said, He form'd thee, Adam; thee, O man,
"Dust of the ground."

"Now morn, her rosy steps in th' eastern clime
"Advancing, sow'd the earth with orient pearl."

MILTON.

Two nouns, or two adjectives, connected by a single COPULATIVE or DISJUNCTIVE, are not separated by a point: but when there are more than two, or where the conjunction is understood, they must be distinguished by a COMMA.

Simple members connected by relatives, and comparatives, are for the most part distinguished by a COMMA: but when the members are short in comparative sentences; and when two members are closely connected by a relative, restraining the general notion of the antecedent to a particular sense; the pause becomes almost insensible, and the COMMA is better omitted.

EXAMPLES:

"Raptures, transports, and extasies, are the rewards which they confer: sighs and tears, prayers and broken hearts, are the offerings which are paid to them." ADDISON, *ibid.*

"Gods partial, changeful, passionate, unjust,
"Whose attributes were rage, revenge, or lust."
POPE.

"What is sweeter than honey? and what is stronger than a lion?"

A circumstance of importance, though no more than an imperfect phrase, may be set off with a COMMA on each side, to give it greater force and distinction.

EXAMPLE:

"The principle may be defective or faulty; but the consequences it produces are so good, that, for the benefit of mankind, it ought not to be extinguished." ADDISON, *ibid.*

A member of a sentence, whether simple or compounded, that requires a greater pause than a COMMA, yet does not of itself make a complete

sentence, but is followed by something closely depending on it, may be distinguished by a SEMICOLON.

EXAMPLE:

"But as this passion for admiration, when it "works according to reason, improves the beau- "tiful part of our species in every thing that is "laudable; so nothing is more destructive to them, "when it is governed by vanity and folly."

ADDISON, *ibid.*

Here the whole sentence is divided into two parts by the SEMICOLON; each of which parts is a compounded member, divided into its simple members by the COMMA.

A member of a sentence, whether simple or compounded, which of itself would make a complete sentence, and so requires a greater pause than a SEMICOLON, yet is followed by an additional part making a more full and perfect sense, may be distinguished by a COLON.

EXAMPLE:

"Were all books reduced to their quintessence, "many a bulky author would make his appearance "in a penny paper: there would be scarce any such "thing in nature as a folio: the works of an age "would be contained on a few shelves: not to "mention millions of volumes that would be ut- "terly annihilated." ADDISON, *Spect.* No. 124.

Here the whole sentence is divided into four parts by COLONS: the first and last of which are compounded members, each divided by a COMMA; the second and third are simple members.

When a SEMICOLON has preceded, and a greater pause is still necessary, a COLON may be employed, though the sentence be incomplete.

The COLON is also commonly used when an example, or a speech, is introduced.

When a sentence is so far perfectly finished, as not to be connected in construction with the following sentence, it is marked with a PERIOD.

In all cases, the proportion of the several points in respect to one another is rather to be regarded, than their supposed precise quantity, or proper office, when taken separately.

Besides the points which mark the pauses in discourse, there are others which denote a different modulation of the voice in correspondence with the sense. These are,

The INTERROGATION point,	thus	?
The EXCLAMATION point,	marked	!
The PARENTHESIS,		()

The INTERROGATION and EXCLAMATION points are sufficiently explained by their names: they are indeterminate as to their quantity or time, and may be equivalent in that respect to a SEMICOLON, a COLON, or a PERIOD, as the sense requires. They mark an elevation of the voice.

The PARENTHESIS incloses in the body of a sentence a member inserted into it, which is neither necessary to the sense, nor at all affects the construction. It marks a moderate depression of the voice, with a pause greater than a COMMA.

A SULTAN one evening amusing himself with walking, observed a DERVISE contemplating over an human skull, and apparently lost in a reverie: his attitude and manner interesting the monarch, he approached him, and demanded the cause of his being so deeply engaged in reflection: "Sire," said the DERVISE, "this skull I found this morning, "and I have from that moment in vain been en- "deavouring to discover, whether it belonged to "some powerful MONARCH, like your majesty, or "to some humble DERVISE, like myself."

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FINIS.

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